

The Catholic School Journal

A Monthly Magazine of Educational Topics and School Methods

Most emphatic stress should be laid upon the need of Catholic schools for that systematic, rigid training of the child's moral nature, upon which alone a genuine Christian character, true personal integrity and solid civic probity depend. — Mt. Rev. D. J. Dougherty.



REFUGEE CHILDREN OF THE WAR ZONE UNDER SUPERVISION OF SISTERS.

The above picture taken "somewhere in France" shows a Sister caring for children who have just been released from French territory previously held by the Germans. As quick as the Allies capture towns they gather the children together (many of whom invariably are war orphans), place them under the control of Sisters and move them to the large cities where they will be safer. The so-called School Colony thus formed is aided by the American Red Cross.

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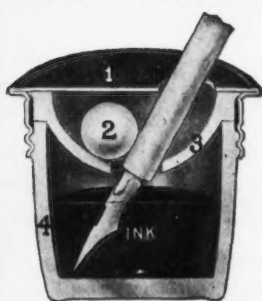
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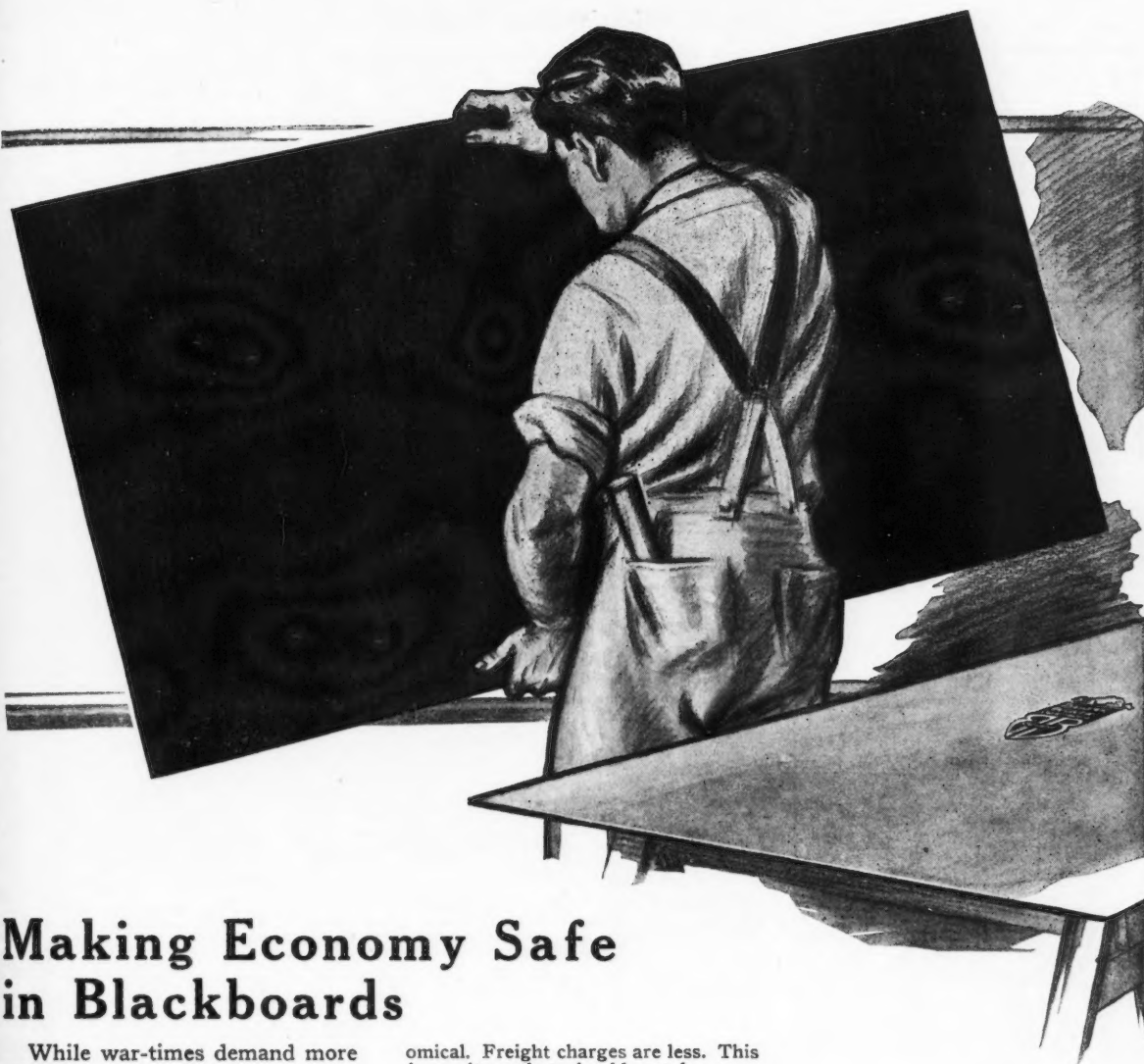
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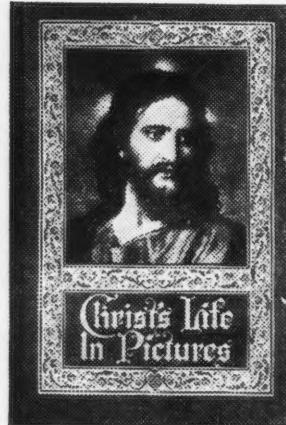
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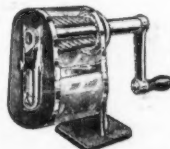


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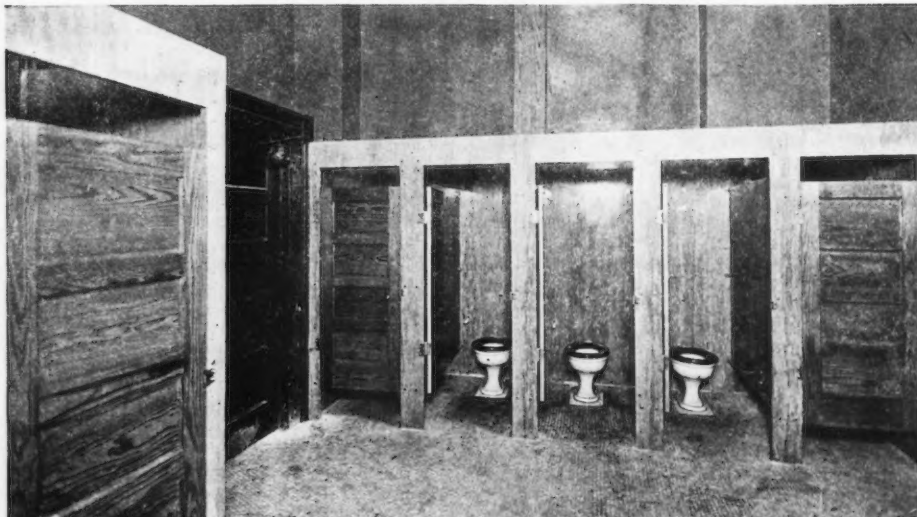
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very simple as to be
easily learned by any-
one of ordinary capacity.
If it be learned by a very
large number of the
people, the public bene-
fits to be derived from
it are entirely incal-
culable. Right Hon.
John Bright.

We read so much of standardization of shorthand these days, that it is
worth while inquiring into the purport of persistently broaching this subject
in the columns of our shorthand magazines, and by the way, considering the
real meaning, the true significance of the term.

A great many writers of the *geometric* systems want to standardize with
a view to unification and improvement. The *script* systems claim to be ap-
proaching the goal of standardization because of numerical superiority. The
former argue that in *union* there is strength; the latter, that *popularity* is
the truest test of excellence. While we do not dispute their right striving for
ultimate supremacy, we can not help suspecting that their aim is *monopoliza-
tion* rather than *standardization*.

We come nearer to the conception of a *standard* shorthand, with refer-
ence to *quality*, by considering the resolutions adopted by the once famous
London Shorthand Society, as well as by the Societe Francaise de Steno-
graphie of Paris. While space forbids to enumerate them in this connection,
we wish to state *without* fear of contradiction and *with* a challenge to any-
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public.

The *real*, the *true* standard of a shorthand system is to be gauged by the
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standard. My dear teacher, your principal cares little which system you teach
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system they write provided they produce superior work. A system adapted
to your particular needs, a system devised to meet the moderate demands of
the business office, is *your* standard. Those of the reporting profession will
swear by a system capable of meeting the exigencies of tangled court
proceedings—that is *their* standard. Each has a field of its own, and one, cor-
rectly speaking, excludes the other. You cannot logically have two standards
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MILWAUKEE, WIS., NOVEMBER, 1918

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The School of Sacrifice.

"In looking back over the past few months," said a prominent educator the other day, reviewing the war work in our American public institutions, "the most inspiring thing has been the response of the school children. The children have shown a spirit their elders might well emulate. No sacrifice has been too great for them to make."

The biggest thing, spiritually, that the world will get out of the great war will be the inculcation of the spirit of sacrifice; and it is the children of this generation who must learn it so that it may bear fruit in the future. It is the people who know how to make sacrifices, willingly and gladly, who build up the hardy enduring nations of the earth. There had begun to creep into the blood of young America—through the medium of our schools as much as through any other agency—a flabbiness of spirit that augured not well for the future America. Now, thank the Kind God Who brings out of evil good, our veins are being purged of that subtle poison by means of the strong tonic of self sacrifice. Our children in school are being asked to give up more and more for the universal good; and more and more they are responding to the call.

The honor due to the teachers of our schools, be they Public or Parochial, for the successful propagation of this saving spirit of sacrifice cannot be measured. Assuredly there was never in the world a body of men and women better qualified or equipped to teach Sacrifice than our teachers!—for, take them by-and-large, Religious or Secular, no men or women in the world have themselves better learned the lesson of sacrifice than they. The School of Sacrifice has been their training ground. The Nun or the Brother or the Priest whose life is devoted to the education of the young—is there any sacrifice he or she is not acquainted with? Worldly ambition, ease, money and all the comforts money can buy; home life, the everyday pleasures of ordinary mortals—all these have been put by, not only willingly but joyously, for the sake of an Ideal. And, barring a few high salaried specialists among secular educators, can we find in their ranks one single solitary teacher who has not tasted of the cup of sacrifice? From the days when they endure discomfort and hardship, in some form or other, in order to gain an education, through to the last term they spend at wearying toil, poorly paid and not half appreciated, from the beginning to the end, they too know sacrifice.

They can teach sacrifice then, not only by word of mouth but by the example of their lives. In their hands is entrusted the immeasurably great work of shaping the future of the nations. Sacrifice is the measure and yardstick and standard they must use. Assuredly they know it well and all its intricacies! No wonder "the most inspiring thing has been the response of the school children" in the making of sacrifices to win the war for righteousness and democracy. It could not be otherwise.

A Health Drive In the Schools.

This is the day of "drives." The latest—and one that unquestionably recommends itself to the common sense of all—is a health drive, to be conducted through the schools. This is being planned by the National Association for the Study and Prevention of Tuberculosis, and it proposes to inaugurate "contests" among school children for the care of bodily health, prizes being awarded those who secure the most points of merit in the contest.

"Chore Cards" are to be issued to the children, listing such homely duties as "washing the hands before meals," "drinking a glass of hot water before each meal and before retiring," "brushing the teeth morning and night," "prac-



Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

ment of the largest

ting deep breathing—taking ten or more deep breaths of fresh air daily"—and so on. The "chore cards" will be checked up every week by the teachers, and at the end of a given period prizes will be awarded to those pupils whose cards report the fulfillment of the largest number of "chores."

Nursery School in England.

Under the new English education act, and likewise the pending Scottish bill, the education authorities are to have the power to establish nursery schools for children from 2 to 5 years of age. The aim of these schools will be to protect the helpless child and begin its education under proper surroundings. Playthings, dolls, mechanical constructions, pictures, maps, are among the devices to be used in these nursery schools as preparation for the more formal instruction of the classroom.

Movies Check Book Reading.

A prominent librarian, who has given many years and much study to the children's branch of the work, and which is a labor of love with her, regretfully says that "Since the movies advent, that the large number of newsboys who used to draw books in large numbers, have fallen off." This is the greater pity, since these "little men of the future" need these advantages now, and could well wait until we have a keener censorship of the films than we now can boast of.

Chinese Sisters.

As a rule the native Chinese Sisters are models of piety and zeal. Rev. Prosper Durand, O.F.M., tells of one in his district who has served as a catechist for 20 years without receiving one cent of remuneration for her labors. She says she is working for Our Lord and wants no reward but His love and approbation. She is revered and loved wherever she goes, for there is no sacrifice she is not willing to make if by making it she can win a soul for Christ. She thinks nothing of walking miles in order to baptize a dying infant, and on one All Saints Day she made a journey of 10 miles that she might receive Holy Communion. Another Sister in the same district has not missed daily Communion once in five years unless she has been in an outlying station where there was no chapel.

The Central Interest.

A day's work in a classroom should never be a series of disjointed activities. Efficiency in teaching involves the power of interlocking as far as possible the various items of a school progress in order that the pupil may enjoy more thorough interest and make greater advances thereby. The need of correlating subjects is a natural need of the human mind. The student is helped to understand more clearly as he is led to appreciate the intimate relationship of one form of knowledge with another.

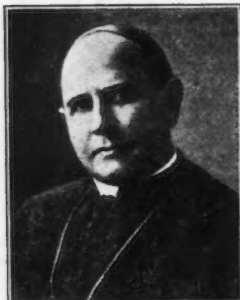
Using what is already his measures the sense of value and is a mighty incentive to new effort. The knowledge which serves most frequently as a gateway to the solution of a new problem or as a brilliant light setting forth the new situation in clear and appealing vision is religious truth,—the eternal revealed word of God. For this reason religion is the central interest in the life of the Catholic School.

The Parochial School.

"The progress and prosperity of the Catholic religion in the United States is to be estimated, not only by the number of its adherents, and of its churches, but still more by the growth and improvement of our parish schools. That is, to my mind, the best test of progress."—Cardinal Gibbons.

THE WORLD WAR.

Most Rev. E. J. Hanna, Archbishop of San Francisco, Cal.



MOST REV. E. J. HANNA

The struggle which today involves the nations of the earth has many phases. It is the pagan ideal opposing the ideal that has come into the world with Christ. It is the supernatural that lifts unto Heaven, struggling against the natural that seeks only the things of earth. It is the gospel of national selfishness making strife against that generosity which could give to every defined group its inborn right to freedom, it is the last stand of imperial autocracy against the rights of the people to rule themselves, and to develop their own powers unto fullness. It is a battle against men who would bring the world under the domination of their cold, cynical, inhuman philosophy. We have espoused the cause of freedom, the cause of democracy, and we must transmit our inheritance of liberty unto the children of the next generation; and with liberty, we must hand down the inheritance of Christian culture which has come to us across the ages. Nor do we believe that we can pass on to posterity our cherished hopes, our boasted liberties, unless we ourselves feel in ourselves all that is good and true in our freedom, all that is great in our culture. Nor is such feeling possible unless in us are developed those ideals which spring from Christ. For in the development of a democracy such as we have in mind, religion has been, and will be, supreme.

Democracy means government by the people, and government by the people implies faith in our fellow-men. But faith in our fellow-men and confidence in their power to realize great ideals, are based on man's inborn dignity.

Going back over the history of the struggle of men for freedom, of the struggle for the right to rule themselves, it is clear that the great democrats, since the time of Christ, believed in man's high place in creation. But where have the ages learned man's great estate, his place in the world around him? Where, save in that revelation that teaches us that man was made in God's image, and the power, the beauty, and the love of the Most High? Where save in that same revelation, have they learned that what is great and noble in man, must in the end triumph, in spite of the inborn weakness and tendency to evil? Where, save in the clear light that has come from God, through Christ, have men learned to trust men, conscious that they will grow by being placed in a position of responsibility? Where, save in the light beyond reason, have men been able to recognize that the voice within, which told them of their dignity, and of their rights, was but the far-off echo of the voice of God Himself.

Catechism by Movies.

There are now few cities in Italy in which the scenes of the Old and the New Testaments are not illustrated by the aid of the magic lantern. Reports from Naples, Milan, Venice, as well as other cities all over Europe, go far to prove that parish priests have at last struck upon an easy way of bringing home to the minds of the young the lessons contained in Holy Scripture and those of the catechism. One of the foremost cities active in this respect is Florence, which has held a special course during the summer. Than the Holy Father there is none more firmly convinced that time spent in teaching catechism is so many hours wasted unless the young mind grasps what is being explained to the child. Hence it is that his Holiness aims at the greatest simplicity in the new text which he hopes shortly to engage celebrated catechists representing many lands in compiling.

Urg Importance of Finishing Education.

"Boys and girls should be urged, as a patriotic duty, to remain in school to the completion of the high school course, and in increasing numbers to enter upon college and university courses, especially in technical and scientific lines, and normal school courses, to meet the great need for trained men and women.—U. S. Bureau of Education.

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The Feeling For Literature.

By Brother Leo, F. S. C., L. H. D.

Professor of English in St. Mary's College, Oakland, Cal.



BROTHER LEO, F. S. C.

When institute lecturers run out of inspiration and educational writers vainly woo their slender and capricious muse, it is the fashion to turn upon the teacher of English and soundly berate him for his failure to impart a working knowledge of the mother tongue. At such moments we are told that even after ten or twelve years of schooling very many of our children, so far as their knowledge and use of English is concerned, are poor and miserable and cold and blind and naked. They show no spark of originality—except in spelling; to them punctuation is either a nightmare or a thing of naught; grammar—even that slight body of linguistic theory which we call English grammar—they study seemingly only to outrage and affront; and vigor and clearness and grace of style, seem as far removed from their perception and use as the binomial theorem from the consciousness of an Argentine ant. What is the matter with our teaching of English? is the ever recurring cry; and with it comes the ever recurring charge: Our schools are not doing what they should do to make the children read and write efficiently.

Now, this is not at all a pleasant subject; the implied accusation hurts—mainly because there is so much truth behind it. And so our teachers of English and our principals and inspectors periodically examine their professional conscience, excite themselves to sorrow, often make a public confession of their pedagogical sins, and finally, as good Christians should, form a steadfast resolution of amendment. The resolution, besides being the most practical, is also the most interesting step in this penitential process; for it invariably takes the form of refurbishing old methods and adopting new ones which, when the evolution of time brings about another season of penance, are cast into exterior darkness.

And so it seems to pass that in the teaching of English

"Our little systems have their day,
They have their day and cease to be."

What is wrong with our teaching of English? Every year an unflinching finger is laid upon the weak spot; and every year upon a different spot; every year enthusiasts suggest a panacea, and every year a different panacea. We must have more drill in spelling and dictation, or we must shun routine exercises because they lack spontaneity; we must give more general criticism of written work, or we must correct written work more intensively; we must analyze and condense, or we must synthesize and paraphrase; we must teach more foreign languages, or we must flee from alien tongues as from the face of a serpent; we must inculcate the principles of formal logic, or we must teach the children to think on their feet; we must widen their intellectual horizon by means of general reading, or we must discipline their minds by frowning upon literary browsing; we must have them write lavishly, or we must insist that they write little and well; we must correlate English with geography and manual training, or we must regard English as a subject that is essentially *Sinn Fein*. But always, so runs the implication, if we teachers of English would save our souls and our faces, we must study the "mechanics" of English, we must amend our methods of teaching, we must tinker the tricks of the trade.

Far be it from me to underestimate the importance of method. We need some sort and some degree of method in everything we do, from making mental prayer to knitting socks for the Belgians; but we err, and err grievously, when we make method, even the best method, the main consideration, the be-all and the end-all of endeavor. And I am quite convinced that the radical reason why our Eng-

lish teaching is less than fifty per cent efficient, why our boys and girls have no little to show for the time they have devoted to oral and written expression, is that we have been too practical, too utilitarian, too intent upon method; that we have so disproportionately concerned ourselves with the body of the subject that we have disregarded the claims and even the existence of its soul.

Oddly enough, we should promptly check ourselves were we to make a similar mistake in certain other things we teach. Take, for instance, the matter of politeness. To form in a boy gentlemanly traits and bearing, we don't place undue reliance on a textbook of etiquette. We don't discuss the "mechanics" of good breeding. We don't worship rules. Rather, we seek to instill the spirit of Christian courtesy. We strive to arouse the conviction that true politeness is founded on Christian charity, self-sacrifice and forbearance. We teach the boy to model himself on Our Lord, the world's supreme Gentleman. And we endeavor, as teachers, to be gentlemen ourselves. We now and then call attention to specific details of etiquette, but for the most part we prefer to suggest them—suggest them by our every word and tone and look and gesture, by our general carriage of body and attitude of mind.

Again, take the subject which is the paramount subject in our Catholic schools, the subject which is the real and sole justification for the existence of our educational system—religion. From time to time, and very properly, we have discussions as to the best methods of imparting a knowledge of religious truth and of forming the Christian character; sometimes, as in cities where the summer heat affects the mental operations of convention speakers, the interchange of views may even lose something of its wonted philosophic serenity. But despite differences of opinion regarding method and despite the warmth with which we state our preference, each one of us is certain that what really matters in the teaching of religion is the character, the personality of the teacher. We agree that the fundamental aspect of the matter was grasped by the devout and relatively unlearned religious teacher whose motto was: "Since to make saints is my mission, I must be a saint myself." We gladly admit that, all else being equal, the teacher of religion who knows a great deal about biology and child psychology and dogmatic theology has an advantage over his less learned brother; but there is not one of us who, commissioned to select a teacher of religion for a given class, would prefer a biologist or a psychologist or a theologian to a zealous and unassuming saint. We all realize that the best men to teach religion is the man who lives religion, and that even though his methods be antiquated or uncertain he is still a power in the classroom of the Catholic school because he is possessed of the spirit of religion and the spirit of Jesus Christ.

And, therefore, just as the crucial question concerning the teacher of politeness is, "Has he the spirit of courtesy, has he the feeling for etiquette?" and the crucial question concerning the teacher of religion is, "Has he the spirit of devotion, has he the feeling for religion?" so, it seems to me, the crucial question concerning the teacher of English is, "Has he the spirit of art, has he the feeling for literature?" Whether he has read books about books, has written a dry paper on how to secure interest, uses the dramatic method in his teaching, insists on word-analysis, believes in the efficiency of paraphrasing—such things are relatively unimportant. But, assuming that he has a grasp of three or four general principles that underlie all teaching, he is a good teacher of English, and he must be a successful teacher of English, if he knows and loves some of the really great books of the world, if he would rather talk Shakespeare than talk gossip, if he spends more time over Dante and Calderon than he spends over his newspaper, if he would rather soar with Shelley's skylark than eat his dinner. But if he maintains or implies that "Over the Top" is a greater book than "A Tale of Two Cities," that the solid sonnets of Mr. Walt Mason are more stimulating than the ethereal sonnets of Petrarca, that a game of bridge is more enjoyable than a wrestling

bout with Browning, that a vaudeville show is more satisfying than a presentation of "King Lear," then, even though he has written dismal books on how to teach English, even though he has evolved study plans and study outlines fearfully and wonderfully made, even though he is able to discuss methodology so obscurely that even professors of psychology can't follow him, that man is not a fit teacher of English, not a proper breaker of literary bread. He lacks vital enthusiasm, enthusiasm that ought to be irresistible, contagious. He lacks literary taste; and though men there be who smirk in a superior way at the mention of the old-fashioned word, let me assure you that when a teacher of English lacks taste he is not unlike the teacher of religion who never says his prayers. His teaching, as Mr. H. G. Wells would say, is like grafting mummy steak on living flesh and boiling fossils for soup. He has not the spirit of art, he has not the feeling for literature.

But, it may be objected, the man thus heartlessly pictured may be a good practical teacher for all that. Maybe he does like his newspaper better than he likes Shakespeare and caviar sandwiches better than "The Ring and the Book." Let us concede, even, that he never reads a really great piece of literature at all except under compulsion. Be it so; but can't he teach grammar?

Possibly he can; but he can't—and he doesn't—teach his pupils to speak and write good English. I am reluctant to discuss what is called English grammar, for it is extremely humiliating to remember that we have to teach it at all. Teaching grammar is like drawing up a set of rules governing the use of a pocket handkerchief. But this I know for certain: In homes and in schools where good books, great books, are read and loved and reveled in, children don't need to learn English grammar. They absorb the right use of words, just as in homes where the spirit of politeness reigns they absorb the practice of etiquette. And just as children may memorize books in good manners and remain unmannerly clowns, so they may—and do—memorize rules of grammar and continue to speak and write in a way to make the judicious grieve.

It is the soul that makes the body rich, and it is the spirit of literature, the feeling for literature, that lends clearness and correctness and vigor and grace and urbanity to the written and the spoken word. How do children learn politeness? They absorb it. How do they learn religion—religion, I mean as something which immediately and unceasingly affects their mode of thinking, feeling and acting? They absorb it; if a man is a creditable Catholic citizen today it is not because he captured school medals for Christian Doctrine but because he had a good, pious mother. And how do children learn to speak and write good English? They absorb it; absorb it from parents who use correct and beautiful language, absorb it from teachers who have the feeling for literature; absorb it from the worthwhile books which these same teachers have taught them by example to read and love and live.

Sir Frederick Leighton and Mr. John Lane, the English publisher, were one day looking at the late Aubrey Beardsley's "Yellow Book" drawings. "Ah," exclaimed Leighton. "What wonderful line, what a great artist!" And then he added, sotto voice, "If he could only draw." "Sir Frederick," Mr. Lane retorted, "I'm sick and tired of seeing men who can only draw." We have no dearth of teachers who make overmuch of methods and who experiment with the "mechanics" of literature. We have a copious plenty of theme theorists and spelling splitters and grammar grinders. But our English work will remain less than fifty percent efficient, our children will continue to write haltingly and talk atrociously and write unmitigated trash, until some of the ultra-utilitarian ladies and gentlemen of the teaching profession who carry practicality to the point of petrification are either converted or asphyxiated and their places are taken by men and women who have a genuine feeling for literature. We are weary unto death of seeing English teachers "who can only draw."

After all, their vaunted practicality is of an extremely nearsighted sort. They aim at quick returns, at tangible results; and they get no returns and discouraging results. They are vehement in the assertion that what counts in the teaching of English is the practical, everyday use of the mother tongue; and to reach that end they stuff the child with theoretical knowledge. What we need are more books and fewer textbooks, more kindling leaping forth of the cultured soul of the teacher to fire the responsive soul of the pupil, less cramming for examinations and more absorption of the spirit of life.

(Continued on Page 275)



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REV. J. ELLIOT BOSS

Chaplain to the Catholic Students, University of Texas, Austin, Tex.



REV. I. ELLIOT ROSS

Mr. McKee's warning should have resounded in every Catholic paper and magazine in this country. For if it be true that our children are not going on for higher education proportionately to our numbers in New York, sure-

Proportionately to Their Total State Membership

Presbyterians	31	[Bar]
Methodists and Christians	15	[Bar]
Baptists	7	[Bar]
Catholics	1	[Bar]

But when we come to ask why Catholic parents exhibit this attitude, I do not know. Perhaps it is that the Church is more successful than others in impressing on her children the importance of supernatural knowledge and the relative worthlessness of profane learning, of wealth, and of worldly power. I hope so. If this were true in every case, or even in the vast majority of cases, I should feel reconciled to the condition. But I fear that it is not. Many Catholics, who seem just as eager as any others after riches and social position, do not seem to realize that the best and surest way of attaining them is through education.

And I think that probably the reason our parochial school teachers do not give to their pupils the ambition to go to college is that they have never been there themselves. Perhaps the new movement of summer school work for them will develop this spirit among them which will react on their children. Let us hope so.

But now, what is to be done?

The first thing is to realize the importance of the problem. If once our priests and sisters understand the situation and urge in season and out of season the need of education, much will be accomplished. But we need more than words. I have read somewhere that the Dutch Catholics sold extra chalices and church ornaments to build schools. That is the spirit we want in this country. I know some persons who will talk eloquently of the duty of supporting Catholic schools, who are ready to call a man a heretic if he sends his children to the State university, but who will not divert money from their own little parish to some deserving Catholic college. How many priests who preach eloquently every September on Catholic schools would advise a prospective benefactor to found a scholarship at the Catholic University rather than put a \$5,000 altar in their church?

We must come to see that this question of educating Catholics is a group affair. It is as important as decorating churches, and more so. I venture to say that a man who spends \$500 in sending his son to college for one year has done more for the Church than if he had put in a stained glass window in memory of his grandmother. We can get some idea of the results to the Church of the various parishes realizing the importance of education by imagining the consequences in one.

Let us suppose, therefore, that there are two towns, each with about 30,000 people and each with about 3,000 Catholics. In the one, there was thirty years ago an energetic priest who managed to raise \$75,000 for a church. In the other a like number of years ago there was another energetic priest who likewise raised \$75,000. But instead of putting it all into brick and mortar, he invested \$50,000 at 6 per cent for the higher education of the boys and girls of the parish. What would be the present condition of Catholicism in these two towns? In the first—unfortunately I know it—there would be only one Catholic lawyer, only two men college graduates, not a single Catholic physician, and not one Catholic woman college graduate. The Catholics have not the power and influence or even numbers that they should have, because they have not had the education. In the other town—unfortunately I do not know it—I am firmly convinced there would be several prominent physicians, a judge or two, perhaps a congressman, numerous leaders of public opinion, and, generally speaking, the Church would be more influential and solid.

I would suggest, therefore, that in every parish in this country that can possibly afford it there should be started a fund to found scholarships. Let the pipe organ go for awhile; worry along without putting in that marble altar; don't have the church frescoed yet awhile. For \$300 you can send a boy or a girl to college for a year. And \$5,000 at 6 per cent will mean \$300 a year. **Start right away to get that fund.**

The objection may be made that this is using parochial money for the good of individuals. But it is good for the parish as well as the individual. We must get the point of view that education is necessary from the standpoint of the group. Every educated Catholic, by the very fact of being educated, makes the organization stronger. And while some of the boys would turn out to be undeserving, the vast majority would respond to their responsibilities. The whole Catholic body will get more good out of spending its money in this way than by putting stained glass windows in the church.

Our Lord intimated that the children of this world are wiser in their generation than the children of light. And in regard to the expenditure of money we can learn from that very wise child of the world, Benjamin Franklin. Empty your pocket-book into your brains, he said, and nobody can steal it from you. If the Church will only empty her money into the brains of her children, no grafting politicians can steal it from her. There will be no confiscation of brains, as there has been of jewels. Surely our experience all over the world of how we amasses treasures in church buildings for the thieves to break through and steal should teach us the wisdom of Franklin's advice. Let us begin to empty our pocketbooks into our brains by founding scholarships in every parish.

MUSIC IN CATHOLIC SCHOOLS.

Rev. Gregory Huegle, O. S. B., Conception Abbey, Conception, Mo.
(Seventh Article of the Series)



Rev. Gregory Huegle, O. S. B.

The percussive force of consonants imparts to the Latin text of the Chant Selections freshness and energy. "In speaking, man blocks, crushes, splits and slides columns of air in motion." (Charles Lunn 'Philosophy of Voice'). The aspirate 'H' is a stream of air which passes (slides) through the wind-pipe. The vital force (diaphragm) which accelerates the moving breath lies below the voice organs. The unmusical sound produced, comes from the friction up the wind pipe.

The consonants, F, S and C (detached from vowel sound) meet resistance in the mouth;

the lips restrain (split) the breath current; the vital force acts from below upwards, accelerating moving breath and resisting it by restraint.

The consonants V, Z, L, M, N, R, meet with two obstructions to the stream of air, viz. resistance in the mouth, and partial closure of vocal cords. Vital force is to be accumulated and direction of it reversed (crushed) and focussed on the larynx. Notice the upward pressure of the diaphragm. The consonants mentioned thus far present a stream of air, directed in various ways.

The next group presents consonants resulting from checked (blocked) air, the action is an explosion of air in puffs. P, T, X, R, Q, have their action at the lock in the mouth; vital force, acting above voice organs in the conversational tone, must be changed to voice organs in singing.

B, D, G, J, have their action at the locks, involving also an imperfect use of the voice organs. For effective vocal work the point of resistance must be changed to a spot lower down.

"Every nation has its vocal taint induced by speech. The preponderating vowel in English is 'ee', causing thinness, i. e., reducing volume; the next preponderating vowel is 'u' (who without the aspirate), causing dullness of tone. The numerous aspirates waste air, quicken consumption of it, and annihilate tone. The effect of the English language amounts therefore to the greatest escape of air in the shortest time with least musical results." These are the words of the eminent English vocal artist and teacher, Charles Lunn.

The lesson we wish to impart in this issue to the chant teacher has reference to the energetic pronunciation of the consonants. The 'L' for instance, as pronounced in Latin (and Italian) demands a decided stroke of the tongue. Like a hammer the tip of the tongue is flipped from the roof to the floor of the mouth in the syllable 'la'; in 'le' a similar stroke is directed against the surface back off the lower teeth, and with no less vigor the other vowel surfaces are treated, the tongue acting in each case like a 'flail'. Under no circumstances shall the 'L' be allowed to produce a mumbling flutter 'somewhere in the mouth'. Nor shall it cling unto the preceding vowel when it belongs to the next syllable, e. g. in Fi-li-o. In preparing the chant supplements for the Progressive Series such attention was given to the separation of text syllables that accents were inserted even into words of two syllables. The consonants are grouped according to the approved liturgical sources which entails occasionally a discrepancy with modern Latin grammars used outside of ecclesiastical circles. Owing to its liquid and semivocal character the 'L' may give occasion to strange, appendix-like vowel formations. We recollect hearing such and similar contortions: Fi(a)ll-yo for Fi-li-o; exce(a)l-sis for ex-cel-sis; Israe(a)l for Is-ra-el.

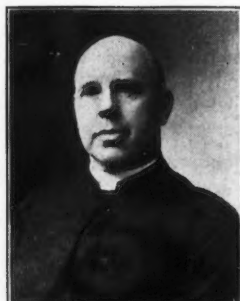
The 'R', unless rolled forward with the tip of the tongue, imparts a blurred coloring to every vowel with which it comes into contact. The English 'R' is focussed in the upper mouth cavity; the Latin 'R' is focussed on the larynx and rolled forward over the tongue. Listen to our master singers of the Victrola.—By not observing the proper division of syllables, the 'R' is often doubled, and easily becomes the occasion of changing the vowel focus, thus an 'o' may become an 'aw', e. g. gloria, saeculorum.

(Continued on Page 279)

PELMANISM.

VERY REV. H. P. SMYTH

Pastor St. Mary's Church, Evanston, Ill.



VERY REV. H. P. SMYTH

The nations of Europe are taking time by the forelock, even in this hour of stress, and are consequently devising ways and means for the work of reconstruction that must be taken up as soon as the cannon ceases to roar. Since material is to be found everywhere, the building process requires, before all things else, a builder. Churches will be restored, factories will spring up, devastated country will again repay effort, if only you have a population of men and women, not only willing to work, but skilled in the best methods of securing results. It will, of course, take time, but in a generation or two, afflicted Europe will have changed its physiognomy and have returned to some semblance of its former self. This will be brought about by peoples inspired with a new fervor, and trained to efficiency as mankind was never before trained.

There will also be considerable emulation among the nations in the new ambition which a return to normal conditions will engender. Alert peoples will necessarily out-distance their more sluggish competitors in the race. There will, we think, be no more patience with slipshod methods, as all nations must be eager to recover what they have lost, or substitute something new for what is hopelessly gone. All, therefore, will hinge upon the system of education which the nations adopt. The country that best trains its people in efficiency, devotion to duty, and intelligent appreciation of opportunity, will necessarily carry away the palm. It is not impossible that a nation defeated in the present struggle may, through a superior system of education, ultimately conquer its conqueror. The possibility of such a thing happening is well understood in England today. Thinking men are demanding a change in the system of education, in order that their nation may be able to cope with Germany in the battle for industrial and commercial supremacy that will inevitably succeed, the present sanguine conflict. We ourselves have already shown some interest in the problem, though our efforts have not hitherto taken any definite shape.

"The Pelman System of Mind and Memory Training" is at present attracting considerable attention in England. The advocates of this system declare that it is no fad, that it is not founded upon artifice, that its only art is the art of being natural. A noted English educator writing in the London Tablet (Catholic) last month says: "Pelmanism is a scheme of mental training which can be followed by busy men and women in their spare moments. The value of the training lies in the fact that it creates and fosters will-power so that the student becomes capable of grappling with difficulties which before he considered insurmountable." The writer then quotes from a Pelman publication to this effect:

"A frequent obstacle to concentration is an unrestrained emotionalism. It may be due to the ever-increasing pressure of modern life that throughout the world there seems to be a tendency to throw off self-restraint and to give way to impulse. This tendency is fostered in the schools of today where each lesson is much shorter than was the case a century ago, while every effort is made to render the subject of instruction as pleasant as possible to the student. It is clear that this must operate prejudicially to concentration, for the youthful mind is not trained as it formerly was to devote its continued attention to matters not inherently pleasing to it. As a result the emotions of pleasure and dislike are constantly being emphasized."

The writer goes on to express his own opinion of this quotation. He says: "The great enemy of success in life is lack of concentration; and lack of concentration is deliberately increased and fostered by the vast majority who write upon these matters at the present time, and who think to play to the gallery and win the plaudits of the mob by saying: 'you will learn naturally if only your teacher knows how to interest you'; thus spreading the insidious and paralyzing doctrine that your ignorance is

due to your teacher and not to some lack of will-power to create the necessary habits of application from within yourself."

"The genius of Pelmanism lies first of all in putting you upon the right terms with yourself. It does not humbug you, and it won't let you humbug yourself."

As the present writer sees it Pelmanism has as its objective earnestness in study. It will not throw the entire burden on the teacher, nor make him, or her, bear the brunt of censure when the pupil fails. The work of guiding the child still belongs to the tutor, but the child must apply his own mind with earnestness and perseverance.

It is quite evident that England in the last generation, and, perhaps, in the one preceding it, had fallen into indulgent habits in the work of training children. This easy, altogether too tender coddling continued on through life. With the result that at the beginning of the war there was no genuine efficiency in the realm. The tremendous sacrifices made almost in vain were the penalty paid for this effeminacy. The lesson learned in the first months of the war will probably not be forgotten.

But if England needs a return to sterner methods in education, who will deny that a similar 'right about' is demanded in this country? We have been singularly indulgent to the pupil. The teacher that could not arouse such interest in the child as would bring him through the year by force of attraction was considered a failure. No effort, no manifestation of will-power was demanded of the pupil. His likes and dislikes prevailed. The consequence was that not only did the dominant moral influence, will, remain inert, but courage to attack difficult tasks was not engendered. The pupil leaned too much upon the teacher with the inevitable result that when he parted with the teacher he ceased to learn.

If Pelmanism can correct this evil it will accomplish much for the race. Its results will be especially felt in England and America, countries that have fallen far behind France and Germany in school efficiency. If it can succeed in checking this emotionalism which is the dread enemy of concentration, it will do very much towards fitting us for the struggle of intellect which is to follow the struggle in the field of Mars.

If the pupil learns to master subjects for himself he will gain confidence to continue his efforts. 'Mental gymnastics will develop the muscles of his intellect, and developed muscle invariably gives courage.'

We are informed that it requires a few months to master the details of Pelmanism so as to be able to teach it. But if the system succeed it will prove, even to those who do not fully comprehend it, the necessity of concentration in study and the utility of self-reliance which comes only from personal accomplishment. The pupil will see the merit of striving for himself and of invoking the teacher's aid only when his own efforts fail.

EMBLEM OF VICTORY FOR YOUR SCHOOL.

The Greenfield Art Association has had a genuine happy inspiration. It is producing and distributing to schools a striking and beautiful Emblem of Victory four feet high. An illustration and description of this is shown on page 257 of this issue, and our object here is to direct your attention, surely, to that page. The illustration is very graphic and the description very clear, still we do not believe both together can set this Emblem forth in your mind's eye in any degree as it would appear in the eyes of your pupils with its red, white, blue, and gilt, its eagle with outstretched wings, and its many flags. It would not only be an ornament to your school-room, and an object of beauty, but far and beyond this, a standing lesson in patriotism and an inspiration to the highest loyalty. But there is still more to it, in the presentation of lessons or talks upon the personages whose pictures are furnished with it, and upon the countries whose flags form a part of it. Look at the description again, and just imagine this on the walls of your schoolroom, a constant symbol to your pupils and a help to you in the lessons you may make it teach. Fortunately an easy way is provided by which the Emblem may be secured without cost.

It is not enough to teach children to be smart; they must be influenced to be good. Religion and education must therefore go hand in hand from the earliest years. So it is we Catholics are wedded to the Catholic school for our Catholic children. Never was there greater need for this protection and safeguard than in this our own time and country.—Count William J. Onahan, LL. D.

The Catholic School Journal

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DISCONTINUANCES—If it is desired to close an account it is important to forward balance due to date with request to discontinue. Do not depend upon postmaster to send notice. In the absence of any word to the contrary, we follow the wish of the great majority of our subscribers and continue the Journal at the expiration of the time paid for so that copies may not be lost nor files broken.

CHANGES OF ADDRESS—Subscribers should notify us promptly of change of address, giving both old and new addresses. Postmasters no longer forward magazines without extra prepayment.

CONTRIBUTIONS—As a medium of exchange for educational helps and suggestions the Journal welcomes all articles and reports, the contents of which might be of benefit to Catholic teachers generally.

THE CATHOLIC SCHOOL JOURNAL,
Member of The Catholic Press Association.
445 Milwaukee St. MILWAUKEE, WIS.

NOVEMBER, 1918

As is the teacher, so is the school—we need all to be reminded occasionally of this truism. Slovenly teacher, slovenly school. Careless teacher, careless children. But—orderly teacher, orderly school; honest clean-cut teacher, honest upright pupils—and a better world.

One of the saddest sights in all the wide educational world is a half dead teacher dragging along a half dead class—half dead through her own making. Are you one of the dead ones? Wake up!

The teacher who wastes time wastes souls. The time given a teacher is a precious and sacred trust. Every minute of it must be made to bear fruit to the fullest.

The teacher is an artist—not a moulder in clay or wood, but a shaper of immortal souls; as one writer has beautifully put it, "a Raphael, whose canvas is the unoccupied mind of childhood, where, with divine help, thou mayst trace pictures of unfading beauty, all glowing with the celestial halo purity and truth."

The teacher who works for self works for the worst slave-driver in the world.

There is much in the life of today calculated to take the wonder out of the world. Teachers should strive to save their children from that blight which rubs the peach-bloom of beauty from everything and leaves nothing great or wonderful to be contemplated. Lord save us from the blase child!

CLOISTER CHORDS.

Sister M. Fides Shepperson,
St. Xavier Academy, Beatty, Pa.
Mors.

Death has grown familiar. The other world seems nearer; at times, indeed, diaphanously near. The Church's Requiem ascends ceaselessly from the rising to the rising of the sun. It is always morning somewhere; and always somewhere holy Mass is celebrating for the repose of the souls of the dead.

Requiem aeternam dona eis, Domine, et lux perpetua luceat eis—runs the pleading prayer of Mother Church for all her children who have slipped into the shadow. And thither, too, as an atmosphere of confidence, as a tender touch from Time, as organ waves of holy hope this pleading prayer of the Church follows and rests upon and abides with the wondering soul which is just born—being dead.

It is good to pray for the dead; good for ourselves, good for those for whom we pray, good for all God's world, the living and the dead. Nothing lives to itself alone, nothing dies to itself alone. Every soul in touch with God, in tune with the harmonies of life and death is a force co-operative with the forces which are working with God for the salvation of the world.

Prayer for the dead is a necessary sequence to faith in a God unto whom all live and nothing perishes. This faith is ours: let it light our lives; let it shine brightest in the class-room; let the souls of the children be as torches lit from our light shining with us and for us forever and ever in the world beyond Death.

A Know-Nothing Governor.

It is startling to learn that a governor of a state demands that Catholics shall not be employed as teachers in the public schools of the state of which he is the chief executive, says the "Irish World." Florida is the state in question, and Sydney I. Catts is the name of the governor who orders that the pupils of the public schools in Florida shall be taught by Protestant teachers. The reason Governor Catts gives for his anti-Catholic ukase is an extraordinary one. In a letter addressed to the superintendent of instruction of Dade City, Fla., he says: "I was elected on the proviso that no Catholic taught in the public schools of this state, and I intend to carry that out to the letter, and if any Catholics are employed in the public schools in San Antonio or in any other place in the county hereafter I shall certainly hold it to your charge and to the charge of the county commissioners or school trustees of your county and notify them that they must put Protestants in the public schools of Pasco county."

A minimum term of school has been established by law in 44 States. It varies in length from 60 to 180 days. Four States—Alabama, Georgia, Louisiana and Rhode Island—have no minimum school term requirement. But Rhode Island has the longest average term of all the States.

A SISTER'S JUBILEE.

Back through the glad but slowly passing years
Her heart is gazing, then to God in praise
Is turned, in love, at all His wondrous ways
That led through pain and sorrow,
doubts and fears,
As joy oft followed fast upon the tears.
At times 'twas hard to tread the weary maze;
And Heaven and peace seemed far, amid the haze
Of present joys. The call her great soul hears.
One-fourth a century is buried in the past,
One-fourth a century is treasured up above,
One-fourth a century hidden in God's heart.
But who shall tell of ages yet to last,
When centuries of joy will not depart,
How sweet alone to live for God's dear love.—[Rev. J. F. X. O'Connor, S.J.]

What School?

"I would rather that my children understood their religion in preparation for the eternity that is to come than that they should be rich, prosperous and educated in this world. I care little for your so-called education. But there is one thing that I and mine have a grip of, and that is a belief in the Christ to come and a belief that our children, whatever their distress, whatever be their misfortunes, whatever be their poverty in this world, will receive a rich reward if, listening to the teaching of their faith, they put into practice the lessons they receive in Catholic schools." —"Tim" Healey, member of English Parliament.

Higher Salary for Catholic Schools

Teachers and principals of Windsor's (Canada) separate schools, inspired by the success of the public school teachers in obtaining an increase of salary, have petitioned the Catholic separate school board for a substantial boost. Only five members of the teaching staff are lay teachers. These are paid \$500 a year. Nuns teaching in the schools receive \$350 and \$450 per annum.

The "Flu" Epidemic and the Catholic Schools.

Reports received during the course of a month from nearly all points throughout the United States and Canada bespeak the loyal and quick response of sisters, priests, seminarians and lay nurses to the afflicted in the influenza epidemic. The self-sacrifices and untiring work on the part of all will prove to be a lasting record in the pages of our times.

Our convent schools and academies did not escape the inroads of the dread influenza. Schools were closed as a general rule, and the sisters disengaged from class work, went into stricken communities to act as nurses. Heroines of St. Vincent de Paul, cheerfully and willingly they give all, even their lives, in charity's blessed name, looking hence in the eternal beyond for their reward.

Eastern cities, notably Philadelphia, Boston and New York, have had a severe siege of the "flu." The church authorities in all sections have done valor service in this ordeal. Church edifices, particularly halls and parochial schools, being utilized as hospitals. Uncloistered sisters received permission to serve as nurses.

This Beautiful Emblem of Victory for Your School-Without Cost to You



Yes, That's Just What We Mean—

By our simple plan, without cost to yourself or pupils, your school may have for permanent possession this large, beautiful and patriotic Emblem of Victory, with its 12 splendid interchangeable War Hero Pictures. Every School in America should hang on its walls this wonderful Emblem of Victory of America and her brave Allies—emblematic of World Democracy in its terrible struggle against the autocracy and despotism of Germany.

Every teacher who feels the pulse beat of American patriotism can find in the inspiring presence of this beautiful Emblem of Victory the inspiration for dozens of lessons in American Patriotism and American Ideals. It also affords your pupils the opportunity to become familiar with the handsome flags of the Allied Nations and with the faces of 12 of the great War Heroes of the World, all of which are included with this Wonderful Emblem. Your own school need not be without it when it can be had without cost.

This Beautiful Emblem is 4 feet high Read This Description

This large beautiful Emblem of Victory measures four feet from top to bottom and consists of an artistic special wood shield in brilliant national colors, surrounded by a rich gilt border, the stars and stripes typifying the Original 13 Colonies. Surmounting this handsome shield is the fighting American Eagle in mache, completely finished in gilt. From the top of shield projects in a semi-circle, the national colors of the United States, in the center, England and Belgium on one side, and France and Italy on the other—all five flags are silk with gilt spears. To complete the artistic effect there hangs from each side a red, white and blue girdle ending in a tassel. It is utterly impossible to convey an idea by this illustration of the brilliant and striking colors of this emblem. It must be seen to be appreciated.

THE REMARKABLE AND UNIQUE FEATURE of this emblem is the special device in connection with the shield by which in a moment's time you can remove the picture of President Wilson and display any one of the eleven other War Heroes shown, all of which are included with this emblem. These 12 artistic pictures are all accompanied by biographical sketches, affording occasion for 12 separate lessons in Current History, giving the pupils an acquaintance with their lives and a familiarity with their faces of the men who are making World History.

READ HOW EASY IT IS

We will provide any teacher, upon request, with 135 artistic Emblematic Pins, each showing in national colors Old Glory, the Union Jack of England and the Tri-Color of France. These pins are beauties and at only ten cents each are quickly sold by the pupils to their parents and friends, who are not only glad to help the pupils but also to procure a pin that symbolizes America and her brave Allies. When all the pins are sold, send the proceeds to us and we will immediately forward all charges prepaid, this beautiful emblem, including shield, eagle, five flags, 12 War Hero pictures, etc., exactly as described.

The people of your community will become as interested in this school enterprise as the pupils and will gladly buy the pins, not only because of the patriotic and educational nature of the undertaking, but also because of the value of the pin as a patriotic insignia.

We are the producers of this wonderful emblem and it is easily one of the most remarkable and attractive designs ever offered. For many years we have been distributing works of art to the schools of America and enjoy the acquaintance and endorsement of hundreds of teachers. No American School can afford to be without this beautiful Patriotic Emblem of Victory, now that it may be secured without cost. It will help to keep the spirit of patriotism foremost in the minds and hearts of your pupils and to commemorate the service of the boys from your community who have gone "over there." No child who learns to love and appreciate this beautiful emblem will ever be anything but a true American citizen and the teacher who brings this powerful influence of American patriotism into his or her school deserves the thanks of the entire community.

SEND NO MONEY

Just fill out and mail us the coupon today and we will immediately send the patriotic pins post-paid by return mail.

GREENFIELD ART ASSOCIATION
308 Main Street
GREENFIELD INDIANA

GREENFIELD ART ASSOCIATION, 308 Main St., Greenfield, Indiana
Gentlemen: Please send me by return mail the emblematic American-Ally pins to be sold by my pupils at ten cents each. The proceeds to be sent to you, for which our school is to receive the large Emblem of Victory exactly as described, including its 12 Interchangeable War Hero pictures, all charges prepaid.
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Postoffice.....
State.....
C. S. J. 11/18.



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Abraham Lincoln



Gen. Pershing, U. S.



Adm. Sims, U. S.



Gen. Foch, France



Gen. Haig, England



Gen. Joffre, France



Kg. Albert, Belgium



Fr. Poincare, France



Kg. George, England



King Victor, Italy

STORIES WITH SEATWORK IN READING, LANGUAGE, DRAWING AND HANDWORK

By Laura Rountree Smith

A THANKSGIVING STORY

Peter and Polly sat before the fire, talking together; Polly said, "Next week Thanksgiving comes, and we will have a holiday."

Peter said, "Oh, dear, I am tired of that old Thanksgiving story, I know all there is to know about Log Houses and the Mayflower and Indians and Pilgrims. I wish we could talk about something else in school next week."

Polly drew her little red rocking chair up close beside Peter's and said, "Perhaps we would find it interesting if we could really meet the Pilgrims."

Then the children began to see pictures in the fire and a fairy voice chimed,

"Who will come and sail with me,
In the Mayflower, over the sea?"

Peter and Polly could never tell just how it happened but they were soon sailing away, away, away, in the Mayflower.

My! how the vessel rocked!

The first person they met on board was Goodman Hopkins, who shook hands with them and introduced them to Goodman White.

To the surprise of Peter and Polly the men were saying, "What shall we name our children, will no one suggest a name?"

It seems two little babies had been born on the Mayflower and at last they were named, "Oceanus" and "Peregrine." The names meaning "Ocean" and "Wandering."

Peter and Polly saw the two dear little babies and helped rock them to and fro in their rude cradles.

Soon they all landed on Plymouth Rock and Peter helped the men build log houses, while Polly learned to turn the spinning wheel. She thought the spinning wheel sang—

Clothing for the Pilgrim lasses,
Whir, whirl, whirl,
I make, as every bright thread passes,
Whir, whirl, whirl,
For the lads and lasses too,
I will make some garments new,
Singing sweetest songs to you,
Whir, whirl, whirl,

Peter and Polly admired the old fire place in the house where they were. There were andirons, and from a great hook hung a kettle, in which supper was cooking.

Next day they went and saw some wigwams and an Indian canoe.

They met Samoset and Massasoit who were friendly and taught them how to plant corn.

They saw Massasoit and John Carver smoking the Peace Pipe.

Miles Standish was talking about a Thanksgiving day for time passes rapidly by, and all of the Pilgrims were thankful for their blessings.

Peter and Polly whispered, "We never knew before how interesting the Pilgrims were. We do hope they will invite us to their feast!"

My! how busy the Pilgrims were!

The children helped gather pumpkins and corn and wild fruits, and helped make puddings and pies for Thanksgiving day.

The men brought in wild turkeys.

It was fun to see the Indians come to the feast.

They looked very splendid with their gay dress and feathers.

The weather was fine for it was real Indian summer.

The Pilgrims told stories of the homes they left in England and Holland.

Peter and Polly fancied they could see the windmills in Holland turning round grinding corn and pumping water.

There were fifty-five English people at the feast beside the Indians. They had a merry time.

They were thankful for freedom and a bountiful harvest.

Polly whispered to Peter, and Peter whispered to Polly, "We have met Miles Standish before, and John Alden and Priscilla, but where have we met them?"

They thought a long time and finally Peter said, "Longfellow told us about them in his poem, 'The Courtship of Miles Standish.'"

It was this same Miles Standish who was later a commissioner for the defense of Massachusetts.

The Puritan maids looked very quaint in their white caps, kerchiefs and aprons, and the Puritan lads wore tall, odd looking hats.

The Indian lads wore moccasins so they could walk quietly thru the woods when hunting.

It was a friendly Indian named Squanto who invited Peter and Polly to ride home with them in his canoe.

While they rode homeward, he showed Peter his bow and arrow and told wonderful stories of his hunting days.

Thump, bump, the canoe suddenly came to a standstill, and there sat Peter and Polly in their own little red rocking chairs at home.

"It could not have been a dream," said Polly, "for I saw Miles Standish as plainly as I see you."

"It could not have been a dream," said Peter, "for I talked with the Pilgrims, too."

For a long time after that the children did not know whether it was a dream or not.

They said, "We are thankful we did not live in those days, we are thankful for a good home, and clothing and plenty to eat."

Polly said, "We are so thankful for our blessings let us try to make some one else thankful. There is Widow Brown and old man Riley, and Little Lame Jim. What can we do to make them have a happy Thanksgiving day?"

The children counted the money in their toy bank and asked mother if they could fill three baskets for Thanksgiving day.

They wanted to take a basket to Widow Brown, and Old Man Riley and Little Lame Jim.

Mother agreed to furnish the baskets so the children went with a hop, and a skip, and a bound, to the store. There they bought sugar, and tea, and cranberries, and when papa heard of it, he bought a turkey for each basket.

Mother put in some cake and pies and the baskets were full to the very top.

On Thanksgiving day, "ting-a-ling," went Widow Brown's door bell, and the children set the basket down and said, "We wish you a glad Thanksgiving day!"

They skipped merrily away before Widow Brown could answer a word!

"Ting-a-ling," went Old Man Riley's door bell and he said, "How thankful I will be this Thanksgiving day."

He took his basket into the house.

"Ting-a-ling," went Little Lame Jim's door bell and the children took in their basket and told of their wonderful ride in the Mayflower. They told the story of the first Thanksgiving feast.

Little Lame Jim was glad to hear the story and very thankful for the basket of good things.

For days and days the children had been talking in

a most mysterious way about John Alden and Priscilla and Miles Standish, and now that the time had come at home for Thanksgiving dinner, Peter and Polly clapped their hands with delight.

On Peter's plate was a bow and arrow.

On Polly's plate was a pair of moccasins with little blue bows upon them.

The children sang a happy song—

"Oh we are happy as can be
Upon Thanksgiving day,
In Dreamland too, we sailed the sea,
Upon Thanksgiving day,
We're thankful we can bring good cheer,
To other hearts this time of year,
We love our friends and parents dear,
Upon Thanksgiving day.

They sat down to their own Thanksgiving dinner and cried, "Hurrah, hurrah, for Thanksgiving day!"

SEAT WORK SUGGESTIONS

(Based on the Story)

Reading and Language

Read the story carefully, a portion at a time being placed on the blackboard, or hektograph on cards for the children to read at their seats.

Cut and paste Peter and Polly sitting by the fire.

Write answers in complete sentences.

What did they see in the fire? What did the fairy sing? Where did Peter and Polly go? In what vessel did they sail? Whom did they meet on board? What were the babies named? What did the names mean?

(To be copied.)

The Pilgrims sailed away from England.

They sailed away long ago.

They were not allowed to worship as they pleased.

They went from England to Holland.

Holland is the land of windmills.

The windmills pump water and grind corn.

Windmills are used for many other things.

The Pilgrims left Holland.

They sailed away in the Mayflower.

They landed at Plymouth.

Some friendly Indians helped them.

They made gardens and built log houses.

They had the first Thanksgiving day.

Drawing and Construction Work

Model Peregrine's cradle, model a cradle for Oceanus, cut and paste the Mayflower, study the parts of a vessel, write the names upon your drawing.

Build a log house of splints.

Build one outdoors of real twigs.

Draw a spinning wheel. What is a spindle? The distaff? Look up meaning in the dictionary. Copy the verse about the spinning wheel; draw a fireplace with andirons and tea kettle.

Cut or draw and color an Indian wigwam and canoe.

Model a peace pipe.

Model a pumpkin. Draw a tame turkey and wild turkey. How are they alike? How different?

Set a table for Thanksgiving dinner. Fold a table from white paper and cut everything to place upon it. Fold the chairs, cut from catalogs the guests.

Describe the Indian dress. What stories did the Pilgrims tell?

Cut and paste windmills. Tell what they are used for.

Who wrote a poem about Miles Standish? Copy any part of the poem you like and illustrate it.

(The teacher may hektograph part of the poem and cut up in cards, number them, the pupils read silently and pass along the aisle.)

Cut from pattern a Puritan maid and lad. Model a moccasin. Draw or cut a bow and arrow.

Cut and paste baskets the children carried.

Cut baskets and slits in the sides. Cut articles for the baskets, place in slits.

Draw the house where Widow Brown lived and Old Man Riley's house. Draw the house where little Jim lived. Make each house different.

What did Polly and Peter find under their plates on Thanksgiving day? Draw their table set for four. Write the name of everything they had for dinner.

Copy their happy song.

Make a booklet. Cut a square double. Draw outside a turkey. Inside write six things you are thankful for.

Draw on another booklet a large basket. Write and illustrate the Thanksgiving story inside.

Make a November calendar. Draw a turkey and write the numbers in little squares upon the turkey.

Make another calendar. Draw a circle, line it off into small squares for the numbers, draw the Mayflower above.

Make another calendar on a large pumpkin lined off into squares. Make a calendar in a circle, draw Jack-o'-lanterns above and below it. Make a calendar on a drawing of a wigwam or canoe. Write "November" in fancy letters on your calendars.

Work out the story day by day by pasting on a chart or working at the sand table.

When working at the sand table, make real log houses of twigs, wigwams of cloth and sticks, make canoes of stiff paper or birch bark. Use a small pan of water, in which to sail the canoes.

Write the Story

Write an original story about Polly and Peter. Tell a story about their school days. Let each member of the class add something.

In telling a story tell how old the children were, where they lived, what month it was, what day they were going to celebrate, how they were going to celebrate, and if they had real adventures or only a dream.

Write a brief story about a Puritan maid named "Charity." Tell what she wore and describe her walk to church.

Write a short sketch about a friendly Indian, tell what he did to help the Puritans. Describe his clothing, give his name. If he was called "Lion Heart," why was he given such a name?

Dramatize the Thanksgiving story.

THE BIRD'S WINTER

Out of my window, I looked one day,

One bleak, cold day in November;

And eight little birds on the leaf-bare tree

Seemed to shiver one word: "November!"

Into my heart there came that day

A thought of their foodless winter,

And eight little sparrows with one accord,

Seemed to chime out: "Foodless winter!"

Go, little birds, go tell the rest.

That here there'll be food and shelter!

And eight little sparrows on joyous wing,

Seemed to call to them: "Food and shelter!"

—Marion Stanley, in Happyland.

CHILDREN RECITE FROM THE LADY OF PEACE CARDS

Peace with victory is in sight. General Foch has written the school children of England thanking them for their daily communions in behalf of the Allies. It was recommended at the Cardinal Gibbons Jubilee that the children in the Catholic Schools of the United States follow the good example set them by their English cousins in praying and receiving communion daily for the Allied cause.

The prayer for peace with victory on the reverse of the Lady of Peace cards, published by the B. W. Feeny Company, 37 Barclay Street, New York City, is now being recited in many Catholic Schools in this country.

"Unless women in sufficient number will make proper preparation for teaching, disaster will overtake the schools in the warring countries of Europe," declares Prof. M. V. O'Shea of the department of education at the University of Wisconsin.

PRIMARY NUMBER TEACHING WITH GAMES AND CONSTRUCTION WORK

Miss Lura M. Eyestone, State Normal University, Normal, Ill.

FIRST YEAR

Children by this time in the school year have learned to handle numbers quite readily. They can count orally to 20, and most of them can count to 100. They have written the numbers from 1 to 10, perhaps farther.

The following suggestion may help the pupils to write the numbers and to understand more fully what they are writing. Be sure that the pupils can write the numbers from 0 to 9.

The teacher should write these on the blackboard and have the pupils read them; o is read **naught**. Several columns of digits may be written as individual pupils count:

0	0	0	0	0
1	1	1	1	1
2	2	2	2	2
3	3	3	3	3
4	4	4	4	4
5	5	5	5	5
6	6	6	6	6
7	7	7	7	7
8	8	8	8	8
9	9	9	9	9 etc.

The pupils by this time are interested and curious.

The teacher herself then begins to count; when she reaches 10 she places 1 before 0, 1 before 2, etc., counting aloud as she places 1 before each digit, as eleven, twelve, thirteen, etc. When she reaches 20 she places the 2 before 0, and proceeds with that column. Probably before she has reached 29 the pupils are counting with her. As she proceeds with 30 the pupils should, and will, continue the counting without a suggestion from the teacher. Continue this work thru 59 the first day. Perhaps the pupils will be able to carry it on to 100. If not, it can be finished the next day. It will intensify the position and value of the figure in 10's column if it is written with colored crayon, and also help the pupils to count by 10s if he notices particularly the top row of figures. The pupils should write the columns of digits in the same way and supply the 10's figures as was done at the blackboard for their seat work.

Estimating Measurements

During this month pupils should measure objects and distances in the schoolroom, first estimating, then verifying measurements, as who is the tallest pupil in the room? If several children are named, let them measure, to verify answers.

Who is the shortest person?

Who is the tallest boy? Who is the tallest girl? Which is taller, the tallest boy or the tallest girl? Which is the shorter, the shortest boy or the shortest girl?

Who is the tallest person in your home?

Who is the shortest person?

What is the tallest or highest object in our school room? Which is higher, the blackboard or the top of the door?

Which is higher, the teacher's desk or your desk?

Which is longer, the teacher's desk or your desk?

Which is nearer your desk, a door or a window?

Who is nearest the cloak room door?

Who is farthest from the cloak room door?

Is the teacher's nearer the cloak room or the window?

Which is longer, your ruler or your pencil?

Is your desk longer from left to right, or from front to back?

Is your ruler as long as your desk is long?

Is your ruler as long as your desk is wide?

Hold up your ruler. Are all our rulers the same length?

Each ruler is one foot long.

Use your ruler and draw a line on the blackboard one foot long.

Erase this line.

Now draw a line one foot long, without the ruler. Measure and see how nearly correct it is. Make it right.

Find something in the room that is about one foot long.

Find as many things in the room as you can that are about one foot long.

Later on pupil may measure to find how tall he is, and his companions.

Mark off distances on the floor or blackboard, one foot, three feet, one yard, etc.

Measure the door, the teacher's desk, the window, the distance between the windows, distance from the floor to the blackboard, etc.

With a piece of chalk in each hand, stretch your arms as far apart as you can. Put two marks on the blackboard. How far can you stretch?

Pupils will quickly learn to estimate distance and then to verify. For "it's lots of fun to see that you are right."

Construction Work

In connection with the measuring is the making of objects.

As Thanksgiving and the Pilgrims form the basis for much of our work this month, objects used by the Pilgrims may be made.

Cradle

Fold two 4-inch squares into 16 little squares each.

Cut off one row of squares from each Fig. 1.

Cut on the creases at each end of the papers having the three squares. Fig. 1 fold and paste.

Stand one of the boxes on end. Place one end of the other box in this and the body and head piece of the cradle are made (Fig. 2).

Take two strips of heavier paper, 2x½ inches, fold lengthwise, with one side a little wider than the other. (Fig. 3) Paste the wider sides to the bottom of the cradle with the cradle resting on the narrow sides. (Fig. 3a).

Cut a circle a little more than an inch in diameter out of heavy paper. Cut this circle in two and cut slits in the straight edges to fit into the narrow strips under the cradle (Fig. 4).

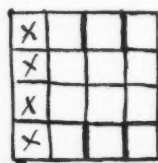


Fig. 1.

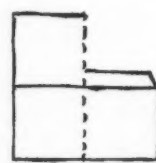


Fig. 2

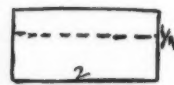


Fig. 3.

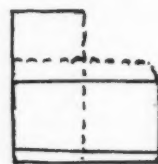


Fig. 3a



Fig. 4

Pilgrim's Chest.—Materials 5-inch square heavy paper. Place ruler along upper edge of paper. Put a dot at the one-inch and four-inch marks. Slip the ruler to the lower edge of the paper. Put dots at the one and four inch marks. Connect the corresponding dots.

Turn the paper so the edges without dots will be at the top and bottom.

Place the ruler along the upper edge. Put dots at each inch mark, and half way between four and five. Do the same at the bottom. Connect the corresponding dots (Fig. 1).

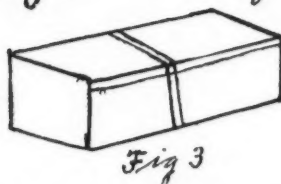
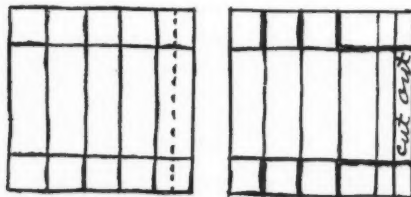
Cut off the half inch strip at the side (Fig. 2).

Cut off the half-inch oblong and the square next to it, on each side (Fig. 2).

Cut on the lines of the other squares to the intersecting line (Fig. 2).

Fold on all the lines. Fold up the end pieces and paste carefully.

Fasten a thread in the middle of the half-inch strip, and a thread in the side of the box. Tie these together, thus fastening down the lid of the chest. If desired a strip of paper $\frac{1}{2}$ inch wide and 6 inches long may be colored brown to represent a leather strap and pasted around the chest, to make the closing more secure (Fig. 3).



House.—Directions for making a house have already been given. The houses could be made as before, except before pasting, wide lines could be drawn and the spaces between colored to represent logs. The roof, also, could be colored to represent thatch.

Several houses could be made and arranged on the sand table to represent Leyden street, that first street in New England.

Chairs, tables and beds similar to those already made, could be made for the Pilgrims' homes.

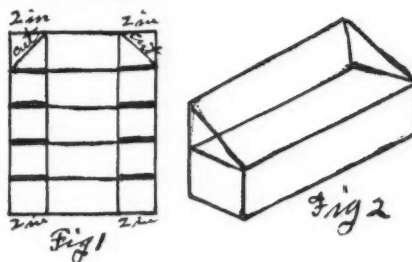
An Old Fashioned Settle.—Dark brown cover paper 8x10 inches.

Turn the paper so the 8-inch edges are at the top and bottom of the desk.

Placing the ruler along the upper edge, put a dot at the 2-inch and 6-inch marks. Slip the ruler to the lower edge and put dots at the 2 and 6-inch marks. Connect the corresponding dots.

Turn the paper so the 10-inch edges are at the top and bottom.

Placing the ruler along the upper edge, put dots at the 2, 4, 6 and 8-inch marks. Do the same at the lower edge. Connect the corresponding dots. Cut on the lines between each square (Fig. 1). Fold on all of the lines. Fold the three lower oblongs together to form a seat. This leaves two other oblongs, the inner one is to be folded up over the back of the bench. This brings the top oblong up to form the back of the settle (Fig. 2). Cut on the diagonal of the end squares to form the arms of the settle. A little strip of paper pasted to these and the ends of the settle will keep the arms in place.



Number Games

"Doing Game."—As the combinations are learned, the following little game helps to make them automatic.

Each child is given a card with any number from 1 to 8 on it. He holds his card so the teacher can see it. The teacher says, "Let us play a winning game; you may name your number, anything you like and I'll tell you what to do." Suppose a child says, "Four walnuts," the teacher says, "Find 4 more." The child says, "I'll have 8 walnuts." The next child says, "6 apples." The teacher says, "Pick 5 more." The child says, "I'll have 11 apples."

Next time around the class it may be a losing game. First the child says, "Eight squirrels." Teacher says, "Two ran away." Child says, "Then there were 6 squirrels," etc.

Playing Bear.—Each child is given any number of splints. He then tells how many he needs to make 8, as: I have 3 splints. I need 5 more to make 8. The teacher supplies the extra splints.

When all are supplied with the required number of splints, the teacher says, "Put your splints on your lap for it is time for a little nap." While they are "sleeping" a big bear comes and takes away splints from each lap. When the pupils "awake" they count the splints and

(Continued on page 267)

PILGRIM PICTURES FOR DRAWING

Ethel Everhard, Supervisor of Drawing, Sheboygan, Wis.

OUR PILGRIM FOREFATHERS

Try these Pilgrim pictures with your Fifth or Sixth grade pupils. Have them draw the Mayflower on tablet paper. They may copy the picture in their History, for every child's history has a picture of the Mayflower in it. Then dictate the size of the oblong, have the children transfer their Mayflower pictures to their oblongs, and put in sky, water, and shore lines. Then add trees and Indians.

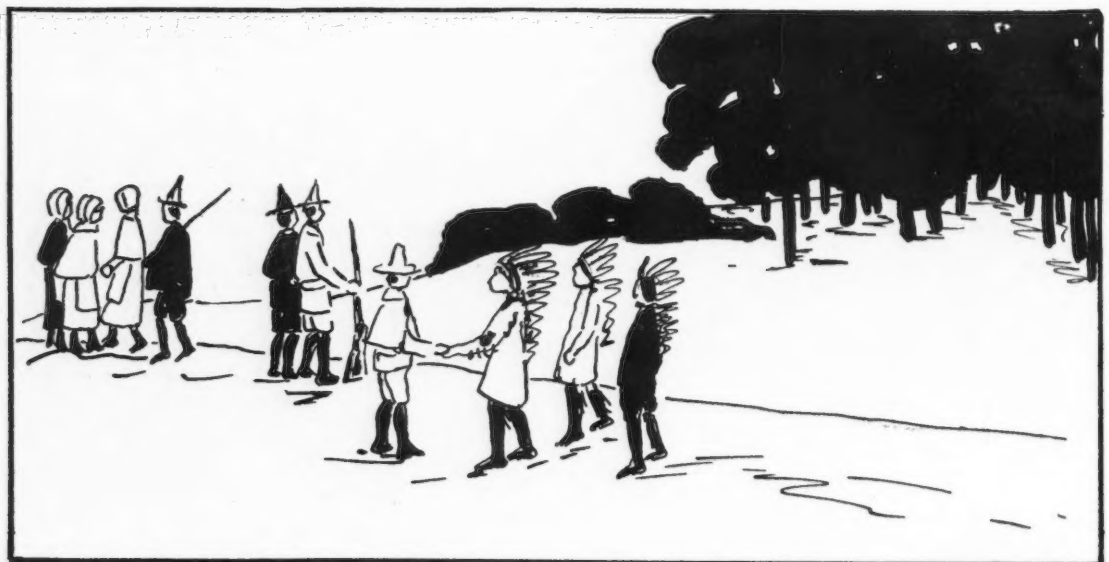
These pictures are just suggestions of what you might draw. After the children get interested in the history of the Pilgrims, their ways of living, etc., they can think

of other things to put in the pictures. They might make a picture of Pilgrims fishing, hunting, plowing their fields, planting their crops, reaping the grain or storing it away, the first Thanksgiving, smoking the pipe of peace with the Indians. After the first few lessons, when the children get used to drawing the Indian and Pilgrim figures, you will be surprised at the original things they can think of to put in their pictures. You will get much freer, bolder work from the class, if you have them work on tablet paper, and transfer the drawings to the drawing paper.

(For drawings see pages 262 and 263)

PILGRIM PICTURES

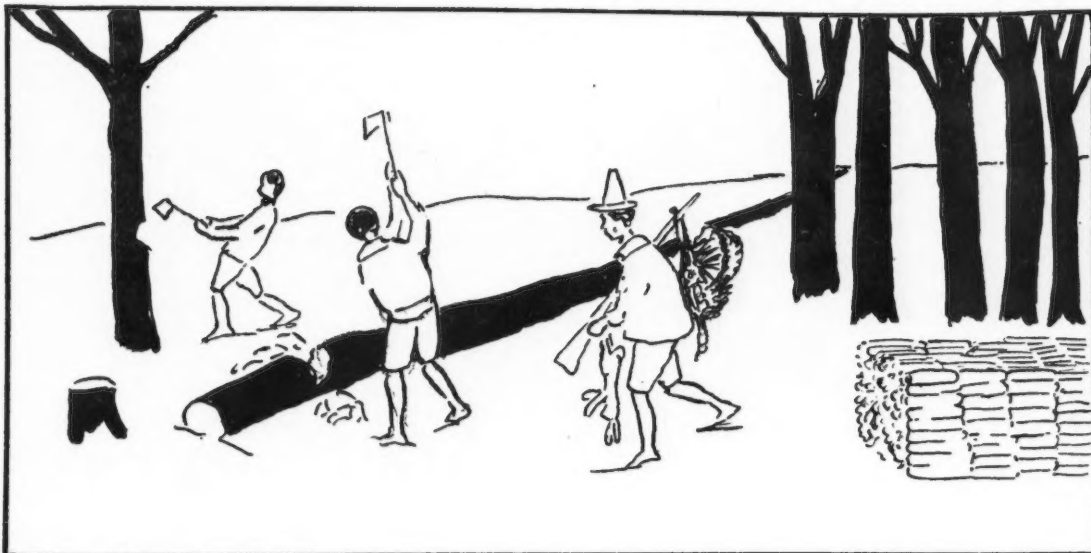
(For instructions see page 261)



-Ethel Everhard-
-Sheboygan, Wisconsin-

PILGRIM PICTURES

(For instructions see page 261)



BIRD STUDY FOR NOVEMBER

THE CEDAR WAXWING

Edward Howe Forbush in Audubon Leaflet

Among my earliest memories of bird-life is one that stands out clearly to this day. A Cedar Waxwing had built her nest on the low branch of an old apple-tree at the edge of the orchard, and when I, a little eight-year-old boy, came and peered in, there she sat in fear and trembling, her crest flattened, her exquisite plumage drawn close to her body and her eyes wild with fear;



Cedar Waxwing

but she would not desert her charge, because the little ones beneath her tender breast were just breaking the shell. There was something fascinating about her lowered, flattened, almost serpentine head, with its black frontlet and the black bands enclosing her bright, startled eyes, as she snuggled down into her warm, leaf-sheltered nest. Alert and ready for instant flight, she held her place. It was my first glimpse of the home-life of a wild bird.

Destroying Canker-worms

Next year was a canker-worm year, and all thru the orchard the little inch-worm (geometrid) caterpillars began to cut holes in the leaves. Then came the Waxwings in flocks, and there they stayed, often whispering to one another and always catching worms. Such gormandizers as they were! They ate until they could eat no more, only to sit about on the branches or play with one another awhile, and then eat again. The canker-worms stripped a few of the old trees, but the Waxwings cleared most of them and saved the leaves; so we did not lose our apples. When the cherries were ripe, these birds always found them. They stayed in the cherrytrees with the same persistence that they showed in their work with the canker-worms. They have a habit, when satiated, of sitting together, sometimes five or six on the same limb, and at such a time I have seen a cherry or a caterpillar passed from one to another until it had passed up and down the line before any would take it.

In Silken Attire

Who can describe the marvelous beauty and elegance of this bird? What other is dressed in a robe of so delicate and silky a texture? Those shades of blending beauty—velvety black brightening into fawn, melting browns, shifting saffrons, quaker drabs, pale blue and

slate, with trimmings of white and golden yellow, and little red appendages on the wingquills not found in any other family of birds—all, combined with its graceful form, give the bird an appearance of elegance and distinction peculiarly its own.

The Cedar Waxwing breeds very late, raising its young in July or August, when wild cherries and blueberries furnish them an abundant supply of food. In New England, the earliest nests sometimes have eggs by the second week in June. The breeding-season is at its height by the last of July. Sometimes a pair raises two broods, and a few have young in the nest in September. The nesting-site varies greatly. The apple-tree is commonly chosen, also the Virginia juniper or red cedar, wherefore the bird is commonly called Cedar-bird in most parts of the country, and sometimes Cherry-bird.

Sometimes the nest will be placed on a low limb not more than five or six feet from the ground, sometimes in tall elms or maples, more rarely in the top of a birch or of some pasture-tree. Both male and female engage in nest-building; the male often brings nesting-material, while the female fashions it into shape.

Architecture

The nest varies as much in material and construction as in situation. In the South it is comparatively small and compact, built mainly of twigs, grass-culms, weed-stalks and leaves, and lined with fine grasses and grass-roots. In the farming regions of the North the nest is often a bulky structure, composed largely of the stems of weeds and grasses, a few twigs, grape-vine, cedar or hemlock bark, and feathers, hair or wool; and it sometimes includes rags, string, lint, paper, or yarn in its construction.

The eggs number three to five; are pale bluish gray, with more or less of a purple tint; and taper rather suddenly toward the small end, where they are marked with small distinct roundish spots of blackish or umber. The large end is marked with various touches and shades of purple. An egg is laid daily until the set is complete. The male and female are said to take turns in sitting and in feeding the young, which hatch after about fourteen days' incubation.

The food of the Cedar Waxwing consists very largely of fruit; but most of it is wild fruit of no value to man.

Fruits and Blossoms

The Biological Survey finds that nine-tenths of its food for the year is vegetable matter, almost wholly wild fruits and seeds. The animal food consists mainly of insects. When the Waxwings come in spring, they may be seen pecking at the blossoms of fruit-trees and scattering the petals broadcast; but when their stomachs have been examined quantities of the insects that infest blossoms have been found. They are fond of leaf-eating beetles, and devour quantities of the Colorado potato-beetle and the pernicious elm-leaf beetle, which has proved so destructive to elms recently in the Eastern States.

Insect-Eaters

In late summer and early fall the Waxwing imitates a flycatcher, and, taking its post on some tall tree, usually near a pond or river, launches out over the water or meadow in pursuit of flying insects. Birds taken at such times have been found crammed with insects to the very throat. Grasshoppers, crickets, crane-flies, lacewings, butterflies, moths, bugs, bark-lice, and scale-insects form part of their bill-of-fare, with occasionally a few snails. They seem to do little injury to cultivated fruit except to the cherry-crop, and most of this usually may be avoided by planting a goodly number of early mulberry trees when planting cherries.

The fly-catching habit of these birds is sometimes exercised even in winter. Mr. Brewster notes that on March 1, 1866, in Watertown, Massachusetts, he saw the

(Continued on page 267)

TELL US A STORY

Louise Zingre, Normandy Schools, St. Louis County, Mo.

KIND OLD FATHER OAK

Once upon a time there lived in a country far, far away, a very kind old man.

His home was among the hills and mountains and there he spent many hours roaming about each day.

Whether it was the good mountain air that made him grow to be so large I do not know, but he certainly was a giant in size. Many people, not knowing him, feared him, thinking he might be a giant.

Often he would pace the mountain trails singing in a great voice—

"Grannie's tea and Mammy's baths,
Made me strong as plaster laths."

Now this man was already nearly a hundred years old, his hair was all grizzly and gray and his beard had grown quite long, but still he walked many miles a day to do a thoughtful kindness.

Never a sick or poor who needed help that was not visited by kind Old Father. He could say and do things in such a kind, happy way that he always left, leaving people feel much better. Everyone loved him; he was a friend to all, but finally an old goblin known as "Creepy Old Age" came and caught poor Old Father. The naughty goblin got into his fingers and made them shaky so he could scarcely hold a cup to eat; he got into his legs and made them weak and wobbly; he got into his eyes and made them dim and misty.

Poor Old Father now had to keep close to home; he could no longer dare to take the dangerous mountain trails. People missed his happy smile and longed for him. When they saw the once strong Old Father now so weakly creeping around it made them sad.

The fairies, too, felt sorry to think that their kind helper had been caught by that naughty goblin, long thrown from Fairyland.

Old Father now chose a lovely cool hillside near his home where he could look about the country and still see his people at least, even if he could no longer visit them.

Here he would sit and sit and often misty tears of loneliness filled his eyes. The people of the little village below were all too busy to talk to him.

Finally one day the fairies had a meeting. We must do something for poor Old Father. We shall send him some playmates, but who shall they be. That night a message was sent thru "Shooting Star" direct to Mother Nature to help the fairies plan, and immediately the reply came flashing back. Oh, what a busy night and what happy fairies in Fairyland. A wonderful secret was happening in that lovely land above. Everywhere the elves and fairies rushed about, only soft whispers came lest some naughty wind carry the precious news too soon to earth. Doors were guarded and everywhere were flying feet and in the morning clear and bright it came.

Old Father was as usual out on his favorite hill at an early morning hour. The veil of rosy daylight had scarce been hung beneath the lovely stars. Suddenly there came a sound; oh, a lovely sound. What was it? Old Father looked about. It came from above. It came from the rose gray morning cloud, a sound ne'er heard before on earth. Old Father stood breathless. Is it an angel song? And then closer it came and closer and nearer and nearer and filled the very earth.

And what could it be but precious music from the throat of a lovely bird; a lovely fairy skylark. Never before had birds been on earth, and here it was, the first little bird, the fairies' precious gift to poor Old Father.

Oh, how happy he was. How he watched the tender little creature. Up, up, it circled far, far above, and then down it came in lovely flight, and always sweet music filled his throat.

Tears of joy now filled Old Father's eyes. "Who could have sent this lovely gift and sending, to be send-

ing it to me? What did I ever do to deserve such treasure rare."

The next day came another gift, a lovely gift of blue. "Upon his breast a star flame burst; upon his back the night's dark blue." Oh, he was a lovely little creature, our little blue bird blue.

The next morning again came a surprise; another beauty met his eyes.

A robin dear, all lovely brown,
From heaven's heights was coming down,
He, too, up on his earth-bound flight
A star-flame met with glorious light.

Each day another and another until from cloud to grassy knoll was happy life and joyful song.

Old Father loved them so. "But," said he, "I will not keep my gift alone. I will share it with my poor hard toiling friends below." So he whispered to the birds, "Dear little new friends, fly to my friends below, and go for me upon my rounds." And ever after the little birds took kind Old Father's place; the hearts that he had made glad they again made glad. Into each window and home they peeped, lovely little birds, and if they found one sick or sad they sang their sweetest songs; and when old winter came they flew to southward homes. Then Old Father missed them, and so did all his friends; but again as spring returned—

"Bright colors flashed where snows once were

And everywhere a happy whirl
The lovely realm of earth did stir
With birdies here and birdies there;
Just lovely birdies everywhere,
Gay robin dear and blue bird blue,
Brown thrush and mocking bird came too,
An oriole, a turtle dove, a flashing cardinal above
To eagle great on air did float.
Wings, wings of every size and hue
Came fluttering straight from heaven to you
Kind Old Father."

One day Old Father called all his little friends to him, and this is what he said: "Dear little playmates, I must soon leave you, but before I go I must whisper to you a secret. Everyone loves you now I know, but there may be a time in years to come when careless people live on earth, who would hurt lovely things like you. Fierce weapons they may have some day, with which you lovely friends to slay. Fierce animals, too, are many on earth, who love not you of heavenly birth; so each must find a hiding place to hide your homes and babies in. Each in his turn must come to me and find just where his place may be.

"You eagle seem so fierce and grand,
Stay in this lovely mountain land
Where cliffs in sight but dangerous steep
Your lovely baby birds shall keep.
You humming bird, you tiny thing,
A fairy home I'd love to give;
Long may you and your family live.
An entrance fine in stone somewhere
Shall be your little monarch's share.
You blue bird blue, you lovely thing,
A cloud fold soft should rest your wing,
But clouds too far away, my dear.
Go, find a fence post somewhere near
A castle safe, of wood 'twill be.
A fence has many posts, you see.
You meadow lark, and bob white dear,
Go find a meadow wide, don't fear;
Build here your home in space so grand
No eye can see just where you land.
And jenny wren, you little chat,
Slip under porch or rustic home.
A friend you'll be to people true,
They surely won't find fault with you.

(Continued on page 271)

PICTURE STUDY

Mrs. Annie Smith Ninman, Formerly Art Department, A. and M. College, Stillwater, Okla.

THE MELON EATERS—By Murillo MURILLO, A STORY PAINTER FOR CHILDREN

November is the month of dreary, cold days, with all of nature appearing uncared for and unappreciated by man. Happily the great round sun appears each day, bringing with it a golden glow that fills the sky with rich color at the close of day, creating a feeling of warmth in an otherwise cold world.

Murillo, like nature, has filled his story pictures, of beggarly children, houseless and uncared for, with the same yellow glow of sun. The light that fills his paintings, creates a feeling of love, of happiness and of warmth in an otherwise neglected child world. His pictures do not tell the story of sadness that hurts, but seem always to speak of merriment and of cheer. The laughter that Murillo has placed on the lips of the waifs and the gladness to be seen in the pictured faces make an appeal creating alike in the hearts of all a joy for living, for giving and for receiving.

Murillo, as were many of the children to be found in his pictures, was an orphan at the age of eleven. An uncle, however, made a home for him and taught him how to draw and to paint the many stories he wanted to tell. Later Murillo wanted to go to London, a far-away city, to continue his study of painting. In order to earn the money that was needed for his traveling, Murillo went every day to the market place, which in his country of Spain was known as the Feria. Painting made on strips of linen were sold by the artist, who carried with him his palette and brush, making use of them by re-drawing parts of his pictures to please those who bought them. Murillo was twenty-two years old at this time and realized that others wanted paintings to please them alone, just as he, when a small boy, changed the pictures found in his home to please himself. One painting, called "Jesus and the Lamb," was made real to him by painting with his brush a likeness of his own hat placed on the head of the pictured figure and by changing the lamb to resemble a dog. The hat and the dog were real to him; he had them with him every day and loved them, and by representing them in the painting made the pictured thought real to him. This sentiment expressed by Murillo when but a small boy is the symbol of his success as a painter in later life: his pictures presented his love for beauty, his sentiment toward life in such a way that his fellow-countrymen could enter into the portrayed thought with understanding. His virgins, his saints and children to be found in his paintings were made real, familiar types known to all.

At the Feria Murillo found much time to observe the life about him, and his paint brush and sketching chalk were ever busy telling to his sketch pad stories of waifs, of city urchins, of flower girls and of busy workmen such as the hucksters and the muleteers. The children, ragged and forlorn in their appearance, were happy, sweet faced, loving boys and girls, who frolicked in the warm sunlight or smilingly and untiringly sold their wares, fruits, flowers and ribbons on the marketway.

To Murillo the children of the Feria were real, and for him their spirit of joy and of thankfulness; their play moments and those of seriousness, when pennies must be gathered together, were stories that must be told by him on canvas. The stories of play and of work were acted by the children and always understood by the artist.

MURILLO'S PAINTING, "THE MELON EATERS"

The story of happiness, of thankfulness and of expectancy are all to be read in the painting of "The Melon Eaters." The artist has made one see these three expressed thoughts in his story-picture by letting the yellow glow of the sun play an important part of the picture. Sunlight, which always seems to follow children

in their play, is depicted by Murillo as a pathway into his painted story of child life. This sun glow falls upon the faces of the boys and even on the dog, a play-fellow of the lads; the light also rests upon the hands of the boys, which are needed to make the story of eating complete.

A basket of vari-colored fruits and a half-empty bag make one feel sure that the boys are fruit venders, calling their wares along the marketway. Good fortune has presented the lads with a great round, ripe slice of melon. Tempting indeed is the tiny bit of juicy fruit, placed so near and yet so far from the rose-red mouth of the younger boy. The melon treat is almost too good to be true—the golden-haired lad must let himself appreciate fully the melon bite held within his fingers. The color of the fruit, the length of the piece and the very nearness of it to his anxious mouth, all must be appreciated before the dangling fruit is hidden away within his mouth. The older boy, with ragged dark hair, eagerly awaits the smack of lips that will follow the eating of that choice bit of melon. This boy with his fingers already plucking a portion of the fruit slice placed before him keenly enjoys the pleasure of that first bite that is soon to be his as well as that of his playmate.

The dog, with its face raised in the sunlight, seriously regards one of his masters in anticipation of a like pleasure. The fruit may not prove tasteful to the dog, but his trust, his faithfulness and his attendance upon his adopted mates tell a story of suggested kindness and thoughtfulness on the part of the boys for the dog.

Murillo painted many stories of saints and of virgins, but was never more successful than in his portrayal of child life. Children with happy, frank faces, who lived and worked and played from one day to another, content with small offerings, offered to Murillo stories to be told by him in a natural and in a loving ideal way. "The Melon Eaters" portrays the happy spirit of the artist and of the children he loved.

OUTLINE OF STUDY OF "THE MELON EATERS"

With school children gathered together in happy anticipation of a story-picture to be read, the leader may easily direct the expressed thoughts of the children in response to the appeal of thankfulness and happiness that is to be found in "The Melon Eaters" by Murillo.

The subject—or the story told by the picture:

What is the story subject?

Where is the fruit in the picture?

By whom is the fruit to be eaten?

Anticipation—the word meaning? the picture meaning?

Pleasure—to be shared by all; by the boys, and how? by the dog, and how?

The picture details—or the actors in the story:

Who are the actors in the story?

1. One light-haired boy. How dressed? How cared for? Loved by whom? What part does the boy play in the picture? Why does he play the part of appreciation? Why didn't the artist have the boy eating the melon? Why do the other actors watch this boy so happily?

2. The older dark-haired boy. What is his part in the picture? Expectation: the word meaning? the picture meaning? Why is he placed in the picture? Why does this boy look happy and eager? Is this boy selfish? How does the artist tell of his unselfishness?

The dog—

To whom does he belong? Whom is he watching, and why? What is the dog's part in the story? Faithfulness: the word meaning? the picture meaning? What does the dog tell by his faithfulness?

The setting—or the added interests to the story:

The Feria? What is a market-place? Why do the boys have the fruit? How did the boys earn their piece of melon? Industrious: the word meaning? the picture meaning? The sunlight. What part does the sunlight play in the picture? Why? How does the sunlight make the boys feel?

The complete story—retold:

What is pleasure? What is happiness? What is thankfulness?

MURILLO THE ARTIST

Bartolome Estiban Murillo lived between the years of 1618 and 1682, a patient, hard-working, self-reliant man, giving to the world much pleasure thru his paintings.

Born in Seville, Spain, he lived with his parents, being encouraged by them to make drawings representative of his ideas. The walls, the tables, the floors of his home were covered with his crude little drawings.

At the age of eleven he became an orphan and went at that time to live and to study art with his uncle. Later he studied in Madrid under the direction of Velasquez, his country's greatest artist. Murillo had to earn the money with which to give himself art instruction.

Murillo's success as a painter was pronounced. His fame became established thru the paintings of religious subjects on the walls of the Franciscan Monastery. He later became the head of the School of Seville.

Murillo's coloring is worth studying. His paintings of children were in soft grayed tones; saints and virgins of a brighter yet softer glow of yellows.

The painting of "The Immaculate Conception" is known as the greatest of Murillo's paintings. Murillo fell from a scaffold, injuring himself so that he was unable to complete his paintings, among which was "The Immaculate Conception."

AN ART ENTERTAINMENT

An evening of Representative Art is a successful way of earning money for different school enterprises.

The subjects of children as portrayed by Murillo offer possibilities for posed action depicted. To introduce the paintings, speakers dressed in Spanish costume should tell the story of the artist and of his love for children. A Spanish song, Spanish music played on the piano or a stringed instrument, all add to the interest of such a program. An intermission affords opportunity for a Spanish dance, with its jingle of spangles.

For the pictures, a platform built so that the eye of the seated spectator is level with the posed figure is necessary. A crude frame constructed of wood serves as enclosing lines for the picture. Strong flashlights will do, altho a spotlight is better, to use for the bringing out of the subject being posed.

Old draperies, scarfs, old skirts and old rugs will help to form the background settings. Old clothes can be put together temporarily to form the costumes of the children. No expense may be made necessary if patience and perseverance be applied in the gathering together of the necessary properties.

Children should be selected with reference to their likeness to the pictured subjects. If a spotlight is used,



The Melon Eaters

face paint and powders should be used on the faces of the children posing. The spotlight kills all natural color.

BIRD STUDY

(Continued from page 264)

members of a large flock busily catching snow-flakes. They took their station on the branches of a tall elm from which they launched forth in quick succession and snapped up the whirling flakes. The Waxwing lives a wandering Bohemian life, intent on satisfying its healthy appetite; and, this done, seems to be lost in admiration of the beauties and graces of its relatives and companions.

The migrations and winter movements of the Cedar Waxwing are controlled largely by the supply of certain wild berries in the regions over which they pass. Therefore they may be met with in fall and winter anywhere from the latitude of Maine to that of Georgia, wherever the berries upon which they feed are plentiful.

Distribution

The Cedar Waxwing inhabits all temperate North America, breeding from the central United States to southern Canada, in wooded places; and winters in most of the United States and thence southward to Panama.

PRIMARY NUMBER TEACHING

(Continued from page 261)

then tell how many were taken, as: "I had 8 splints, a bear came and took 6. I have two left."

"I had 8 splints, a bear came and took all of them. I have none left," etc.

Wishing Game.—The children sit in a circle. Each one is given a number. The leader walks about saying,

(Continued on page 271)

DRILLS, GAMES AND EXERCISES

Lucia May Wiant, Former Supervisor of Expression, Dayton, Ohio

THE CIRCUS

Formation—Double circle. Inside circle faces out. Outside circle faces in. Dance accompanies words as indicated below:

- I. "Young maid, young maid,
Young maid, young maid, dear,
Go get your hat and parasol,
The circus, it is here."

Place left hand under right elbow, which is bent shoulder height. Place right foot forward. Change alternately left and right seven times and hold. Repeat.

- II. Ten for the big ones,

STORY OF THE FINGERS

Tom Thumb makes a bow;
Johnny Head stretches now;
Harry Long bows very low;
Mary Ring tries to be tall;
Little Bessie courtesies so;
Then a bow is made by all.

SECOND STORY OF THE FINGERS

The fingers had a party and every finger danced,
Tom Thumb began the frolic, and bowed and hopped and pranced.

The Circus



Five for the small.

Join hands with partner opposite. Four slides in line of direction and four slides back to place.

- III. "Hurry up, hurry up,
Or you cannot go at all."

Link right arm with partner, turn rapidly in place with quick, short steps.

- IV. Hop, hop, hop, the day it is so clear,
For Anderson and Pierson and Lundstrom, my dear.

The first man quickly followed, and danced as well as he;
The tall man bowed quite nicely, and hopped in highest glee:

The weak man found it difficult, and hardly danced at all;
The small man, too, grew weary, and nearly had a fall.

But they danced one set together, and helped each other thru,

Then all bowed so politely, and bade a kind adieu.

RAINING

It is a very warm day, and all the flowers are drooping their heads, wilting in the heat. (Children droop heads.) The farmer looks up and sees clouds. (Bend neck backward.) They grow larger and larger, and soon cover the sun's face. (Put hands before face.) Suddenly the wind begins to blow, and the tree-tops sway. (Wave arms from side to side.) Now the rain patters down. (Tap fingers on desk.) Now the rain stops—not a drop falling. (Hold out hands and tip head backward.) There is the sun. (Point up.)

JACOB AND RACHEL (HEARING GAME)

(Material: Paper bag for blinding)
One of the girls, who answers to the name of "Rachel,"

is blinded and stands in the center of a circle formed by the other children. She turns around three times, then walks forward and touches one of the boys, who enters the circle. The girl then calls out, "Jacob." The boy answers, "Rachel," and guided by the sound of his voice she tries to catch him. If she succeeds she must identify him, and the boy then takes her place in the center. If she fails, she must begin again, touching another boy, etc.

TAG BALL

(Material: Soft ball)

The children stand in a circle facing the center. A ball is passed quickly from one to another around the circle while one child, running around on the outside, tries to touch the one with the ball. If he succeeds the two change places.

HOUSEHOLD ARTS AND DOMESTIC SCIENCE

Mary A. Moore, Cookery Dept., State Normal School, Kalamazoo, Mich.

HOUSEHOLD MANAGEMENT

Every girl should have a course in homemaking because she knows that some day she must create a home. Where, then, but in the schools is a better place to give such a course? It is a question whether or not the children of the first three grades could take this up, but surely from the fourth grade up the work would be very valuable. Many of the students leave school before the eighth grade and they should have this work before leaving. Think of the children who assist with the housework, caring for the baby, etc. Often this work is unsupervised and done in a careless manner, the mother being too busy with other duties to supervise the work.

It would be desirable to make use of a house or rooms in the neighborhood as a working laboratory, but if this is impossible good live discussions should be chief characteristics of the class work. Avoid tedious note-taking, encourage outside readings, observation, collecting of pictures, etc.

Following are some suggestions which might be used in planning a course in household management. The girls are probably most interested in their own rooms at home. What do you think might be done to make the bedroom a pretty, comfortable and healthful room in which to live? Here take up the study of walls and floors. Probably it is easier to start from the beginning and to plan a room the way one wishes, but every girl can improve her room gradually and change things about, until she has made it as attractive as possible. Have girls draw sketches of their rooms showing arrangement of furniture, etc., and then take up discussion of how this arrangement may be improved. A bedroom is primarily for rest. It should have the most simple furnishings and should be absolutely clean. For a lesson in hygiene discuss ventilation and sunlight of the room. Other problems may be taken up as to the floors and walls in relation to the light and size of room, the discussion of articles of furniture for bedroom. A practical lesson in bed making is very valuable for any girl and it is deplorable how many girls, yes, and even adults, do not know how to make a bed properly. These lessons may surely be given in some home in the neighborhood.

The study of the kitchen may be taken up, for often the youngsters help with the dishes, and assist in the preparation of the meal. How may time and labor be saved here and the work done in the most efficient manner? Study the furnishings of the kitchen, its arrangement so that steps may be saved. Here may come in the care of utensils, food cupboards, refrigerators, and the disposal of waste. How may kitchen pests be exterminated and prevented? Give a list of agents. For work in science what would be more valuable and

practical than for students to make a home-made fireless cooker?

In the study of the dining room consider purpose and choice of furniture, care and selection of table linen, silver and china. Even the small children will enjoy knowing how to set the table, because this is the work that many of the children do at home.

And so on thru all the various rooms of the house. Since many of the processes are repeated in the care of various rooms, those features to which special attention should be given in a room may be emphasized while that room is being studied and need not be repeated with subsequent study of the other rooms. For instance, a study of ventilation is of special importance in the bedroom; efficiency should be the key-note of furnishing in the kitchen, beauty and comfort studied if the living room is to fulfill its function.

If convenient take children on excursions to a furniture store, a household furnishing store. Encourage them to look for and collect pictures of furnished rooms. Booklets may be made in the art classes entitled, "What I Do to Help at Home." In these let students keep track of what they have actually done at home to assist mother and if possible give children credit for home work.

Directions for Setting the Table

Laying the Silence Cloth: This may be made of felt, double Canton flannel or one of the many thick materials made for this purpose.

Laying the Table Cloth: The crease in the middle of the cloth should come exactly in the middle of the table.

Placing the Plates: The distance between the plates should be about thirty inches.

Placing of Silver. Place knives and spoons at the right of the plate, in order in which they are used, and forks at the left. The cutting edges of the knives toward the plate, the bowls of the spoons and the tines of the forks turned upward.

Napkins: Napkins may be put at the left-hand side of the plate.

Water Glasses: Place the glasses at the right of the plate, the water glass just coming to the point of the knife.

THANKSGIVING

The year rolls round its circle,

The seasons come and go,

The harvest days are ended,

And chilly north winds blow;

Orchards have lent their treasures

And fields their yellow grain,

So open wide the doorway;

Thanksgiving comes again.

—I. N. Tarbox.

LITTLE STORIES FOR ORAL AND WRITTEN LANGUAGE

Carrie R. Starkey, Milwaukee, Wis.

[Stories should be read or told by the teacher to pupils, who in turn should retell the story orally. Those advanced enough may both retell and write the story. More advanced pupils may read the stories instead of the teacher reading them.]

JACK FROST UNLOCKS THE DOORS FOR THE NUTS

"Hurrah," said the Happy Hickory Nut, "Jack Frost came last night and unlocked the door for me and now I am going out of my shell. I'm going away off to see the big world. Good bye," he called to the Walnut that lived in the tree close by. "Maybe I'll meet you in town next winter."

He danced with joy to think he was out of his shell and finally he fell on the soft grass beneath the tree. He did not lie there long for soon the big boys came and gathered him and all his companions into a bag and carried them off to the village.

"Now," thought the Happy Hickory Nut, "I'll see something of the world," but he did not. He was left in the bag at the little grocery store for several days, then he was put into a barrel with lots of other nuts. The lid was nailed down tight and they were carried away to the railroad station where they were placed in a car and they traveled miles and miles away. Finally they arrived in the big city and were taken to the market. The lid was knocked off the barrel and they found themselves in front of a big window on the busiest street in the world. The Happy Hickory Nut, who wanted to see the world, was right on top of the barrel and he was very, very happy. Such excitement all the while! People were coming and going all the time; street cars were clanging past the window and big automobiles were tooting all day long. There were apples and pears and grapes living close by and the Happy Hickory nut thought this was the grandest world he could find. He wished he might tell his friend, the Walnut, all about it. He felt sorry for the poor old Walnut whom he supposed was still in her quiet home in the forest.

THE NUTS HAVE A PARTY IN TOWN

One day while the Happy Hickory Nut lay on top of the barrel, he heard a sweet voice saying: "O, what lovely hickory nuts, please buy me some mother," and the prettiest little girl in the world stood looking right at the Happy Hickory Nut.

"Those do look nice," said mother. "We will buy some for our Thanksgiving dinner." The Happy Hickory Nut thought he would like to live at the little girl's house and he was very glad when the grocery man picked him up with a lot more and put him in a bag to be sent to the little girl's house. He was very much excited over going to a real party.

For several days he lived on the pantry shelf where he could smell all sorts of good things cooking. Such pies and cakes and cookies! He did not know folks had such lots of good things to eat. At last the great day came when the table in the big dining room was set with the best china and loaded with good things to eat. Beautiful smelling flowers lived in tall vases at either end of the table and fern leaves, smelling of the forest, were spread over the white table cloth. In the very middle of the table was a nut bowl and the Happy Hickory Nut was lying right in the middle of the bowl. He was so happy he did not know that he was talking right out loud when he said, "I call this a great party." "Well, well," said a voice close by, "if here isn't the Happy Hickory Nut," and there was his friend the Walnut close beside him. While they were telling each other the many things they had seen in the big world, another voice called to them and there was the Chestnut, then the Peanut, the Filbert and the Almond all began talking at once and the nuts had a party all by themselves and the grown up folks around the table never knew it.

ELMER WAS A BRAVE LITTLE SOLDIER

Mother told Johnny to rake the leaves off the lawn, but Johnny was not a good soldier boy. He did not like to mind, as all good soldier boys do, so he just ran away to play in the woods and let the raking go. Elmer, his younger brother, was a regular little soldier boy and always tried to do what was right. When he saw Johnny go off into the woods, he took the rake and began gathering the leaves into big piles so they could be easily gathered up and put around the flower beds. While he was busy at it, Alice, his sister, came out and borrowing another rake from their neighbor, she helped him with his work.

"I wish these leaves were dollar bills," said Alice as she raked them up. "If they were, I'd spend them all buying good things to eat. We should have a big turkey for Thanksgiving with lots of ice cream and candy and I'd buy myself a new doll with lots of pretty clothes. What would you buy with your dollars, Elmer?"

"Not any of those things," said Elmer. "If these were dollar bills, I'd spend mine buying nice things for the brave soldier boys. I would not want to eat turkey and ice cream and candy when they cannot have even sugar."

Just then his rake struck something hard that made it ring and looking to see what it was, he found a big, round, silver dollar. Very much excited, they carried the dollar to mother who told them they could help the soldiers by spending it for thrift stamps. Johnny was a sorry boy when he came back from play and found that there was no new thrift stamps for his book.

HE LIKES TO MAKE FOLKS HAPPY

"How funny grown folks are," said the little yellow Dandelion as he smuggled down in the vase besides the golden daisy. "How funny they are," he repeated, "when they find me in the lawn in the spring time they pull me up by the roots and throw me away to die. Yesterday when I was nodding my head at the golden rod, the lady came out of the house. I tried to hide my head under the geranium, because I thought if she saw me she would pull me up and throw me away and I did so want to live in the nice warm sunshine. To my surprise she seemed glad to see me. She picked my blossom and put me into this beautiful vase to live with you. I cannot understand it."

The daisy laughed. "I can tell you about that," she said. "You see dandelions usually come in the springtime when folks are the happiest. Everywhere there are sunshine and flowers in the springtime and they do not want such a common blossom as the dandelion which they claim spoils the grass. When you come again in the fall, it makes them feel as tho' spring were here again and they keep you fresh as long as they can to keep alive the springtime feeling."

"Well, I'm glad I make them happy at some time of the year," said the little dandelion, as she held her head up high and tried to fill the room with a glad yellow light.

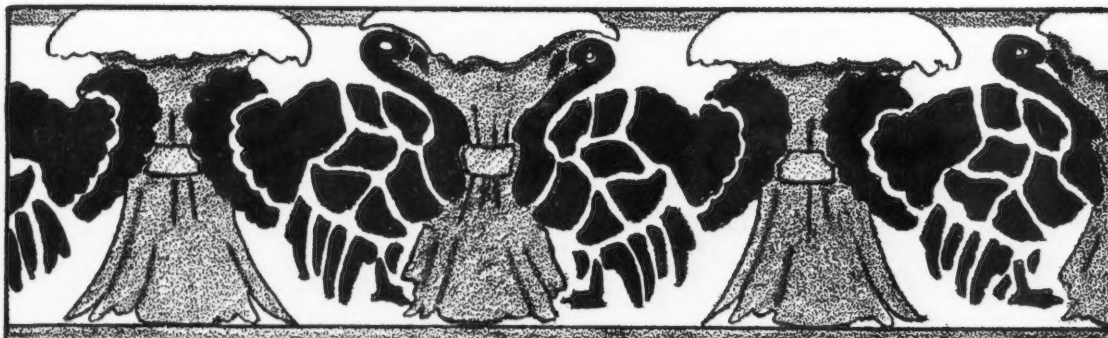
THE TURKEY DOES NOT CARE

Said the old red hen to the turkey gobbler, "You'd better hide yourself away. When the sun comes out of the clouds again, it will be Thanksgiving day." Said the turkey gobbler to the old red hen "I'll do nothing of the kind. If I'm to make a Thanksgiving meal, I surely do not mind. I like the farmer and his good wife, too, and if they want to eat me, I'll be happy to know that I can make them glad even tho they eat me."

The old red hen looked pretty small as the gobbler strutted by. "I wish I had held my tongue," she said, "he is a bigger bird than I."

NOVEMBER BLACKBOARD BORDER

Etta Corbett Garson



NOVEMBER BLACKBOARD BORDER

Etta Corbett Garson

The autumnal pomp is passed. November drapes a grey veil over autumn's glowing tints and with only the bronzed leaves of the oak still clinging the woods seem leafless. There is no green, save the pines and hemlocks, only browns and purples pleasingly mingled. The ground matted with dead leaves is damp, soft and full of woodsy odors. The wild geese are heard wedging their way thru the grey skies. The chick-a-dees skip about in the thickets and the crows caw in the distance.

The weeds are dried to rusty brown and now reveal the decorative shapes of their branches and twigs. The great unbr leaves of the resin weed curl into most fantastic forms and the seeded spikes of the dock are beautiful in their rich browns. The tall mullien that stood thru the summer like a great yellow candle has lost its leaves of softest velvet and stands a stiff brown stalk. The mullien is cultivated and tenderly cherished in Irish greenhouses, being known there as the American flannel plant. In Southern Europe during the Middle Ages mullien was soaked in oil and used as a torch in funeral ceremonies. The Greeks made the mullien leaves into lamp wicks. And from mullien was made the "Hag tapers" used in witchcraft incantations.

Notice this month the exquisite fan-shaped design of the teasel weed. Teasel heads have been affixed to cylinders and used to raise the nap on broadcloths. But it

takes a sprinkle of soft clinging snow on the weeds to bring their beauty to our notice.

The squirrels, rabbits and quail, now unable to find foliage to hide in, have taken on shades that blend with the color of the fallen leaves. The hibernating animals have gone to rest before the end of the month. If some of the early days are warm and balmy the turtles creep lazily out and bask in the sunshine and the snakes coil sluggishly on some warmed rock until forced by the cold under ground or into rotten logs, where they knot themselves into torpid tangles and wait for spring.

Altho bird songs are missing during most of November still this month has a sprightly whistler in the tree-toad. We have all heard him, but his mottled grey so resembles bark that he is very hard to find. The queer little orange-red salamander adds his plaintive note to the silence of the woods. He is an awkward harmless fellow found beneath stones or old logs, where he lies in the mould all winter.

The frost sprite is sure to be abroad to spin threads of silver across the tiny brook and spread iridescent veiling over the fields. Or there may be before the end of the month snow drifts like white tents pitched on the prairie and along the edge of the woods.

But the symbol of November we will surely have in the blazing pyre of leaves from which columns of amethyst smoke rise like incense, making a sacrificial fire to the blessings of autumn.

TELL US A STORY

(Continued from page 265)

Wood-pecker, you may guard the trees;

A message send when e'er you find
An insect or a worm unkind
That eats from out the poor tree's life.

Swallow swift and swallow fleet,
A barn or house be your retreat;
While sparrows, noisy little minx,
Build under gutters, gables, chinks.
Friends may your presence there resent,

But for their sins they'll soon repent.
You're noisy creatures, that is true,
But yet some kindness you may do.
And all you other lovely birds
If I but had a thousand arms
Outstretched I'd hold them, gently,

so
And let you nests build high and low,
Where e'er your heart it most would please,

And then, when babies therein lie,
I'd gently with the breezes sigh
And rocking them to tender sleep.

A loving heart kind guard, should keep;
Lovely birds.

And the next morning Old Father had disappeared and in his place stood on the hill overlooking all the country round about a beautiful giant oak. Velvety green and brown were his colors; fairies alone could have placed him there.

Some people went sadly about, sad because Old Father was gone, but a little fairy came to them. "Friends," she said as she lay her soft cheek on Father Oak's deep brown bark—"A hundred years with you he spent; We would not have him from you rent.

By magic wand his wish came true,
A message to all earth and you.
A hundred years and more he'll be
Our lovely magic old oak tree.
Now he was called "Kind Old Father Oak,"

And in his arms each summer
A hundred lovely homes were built.

A thousand birds fluttered happily
in his boughs and to this day every-

one loves the kind old oak on the lonely hill.

That was how the first oak tree came into the world.

PRIMARY NUMBER TEACHING

(Continued from page 267)

"I am six. I wish I could be eight."
"Two" rises and going up to six says,
"I am two. I will make you eight."
Or instead of two, whatever number is needed to make the sum the leader wanted to be.

Then the leader changes places with the player who answered him correctly. If the leader does not receive the correct answer, he must choose another sum.

The game may be varied, by the leader going up to "2" and saying, "I am 6, I wish I could be 8." "Two" then rises and says, "I am 8, I will make you 8." If 2 does not answer correctly, the leader goes to some one else. And "2" is out of the game, which is continued until all the players are out.

(Second grade next month)

RECITATIONS FOR NOVEMBER PROGRAMS

NOVEMBER

(Recitation for five children; last stanza in concert.)

The leaves are fading and falling,
 The winds are rough and wild,
 The birds have ceased their calling,
 But let me tell you, my child,
 Tho' day by day, as it closes,
 Doth it darker and colder grow;
 The roots of the bright red roses
 Will keep alive in the snow.
 And when the winter is over,
 The boughs will get new leaves;
 The quail come back to the clover,
 The swallow come back to the eaves.
 The robin will wear on his bosom
 A vest that is bright and new;
 And the loveliest wayside blossom,
 Will shine with sun and dew.
 The leaves today are whirling,
 The brooks are all dry and dumb;
 But let me tell you, my darling,
 The spring will be sure to come.
 There must be rough, cold weather,
 And winds and rain so wild;
 Not all good things together
 Come to us here, my child.

—Alice Cary.

THE SEASONS
(Four Children)

Winter—

The little snowflakes come
 When the singing birds are dumb
 And fill the empty nest;
 And the frost upon the pane,
 Mimic ferns and bearded grain,
 Are the blossoms we love best.

Spring—

The pretty windflowers rise
 With an air of sweet surprise,
 When the laughing Spring
 Calls the crocus from its sleep;
 Bids the grass begin to creep,
 And the sparrows sing.

Summer—

The daisies lint-white flocks
 Push and jostle; and the locks
 Of the barberry shine,
 When the mosses' fringes spread
 And the dodder's jeweled thread
 Make the meadow fine.

Autumn—

When the autumn walks abroad,
 Touches of the goldenrod
 Burn the livelong day.
 And the birds are flying far
 When the witch-hazel's yellow star
 Lends its little ray.

—Mary A. Prescott.

THE WAY TO SHOW WE ARE THANKFUL

The ripe, rosy apples are all gathered in,
 They wait for the winter in barrel and bin;
 And nuts for the children, a plentiful store,
 Are spread out to dry on the broad attic floor.
 The great golden pumpkins, that grew such a size,
 Are ready to make into Thanksgiving pies;
 And all the good times that the children hold dear
 Have come round again with the feast of the year.
 Now, what shall we do in our bright, happy homes
 To welcome this time of good times as it comes?

And what do you say is the very best way
 To show we are thankful on Thanksgiving Day?
 The best thing that hearts that are thankful can do
 Is this: To make thankful some other hearts, too.
 For lives that are grateful, and sunny, and glad,
 To carry their sunshine to lives that are sad;

WHERE DO YOU LIVE?

(An exercise for six children, each reciting a stanza; the last in concert.)

First Child—

I knew a man, and his name was Horner,
 Who used to live on Grumble Corner;
 Grumble Corner in Cross-Patch Town,
 And he never was seen without a frown.
 He grumbled at this; he grumbled at that;
 He grumbled at the dog; he growled at the cat;
 He grumbled at morning; he grumbled at night;
 And to grumble and growl was his chief delight.

Second Child—

He grumbled so much at his wife that she
 Began to grumble as well as he;
 And all the children, wherever they went,
 Reflected their parent's discontent;
 If the sky was dark and betokened rain,
 Then Mr. Horner was sure to complain;
 And if there was never a cloud about,
 He'd grumble because of a threatened drouth.

Third Child—

His meals were never to suit his taste,
 He grumbled at having to eat in haste;
 The bread was poor, or the meat was tough,
 Or else he hadn't had enough.
 No matter how hard his wife might try
 To please her husband, with scornful eye
 He'd look around, and then, with a scowl
 At something or other, begin to growl.

Fourth Child—

One day, as I loitered along the street,
 My old acquaintance I chanced to meet,
 Whose face was without the look of care
 And the ugly frown that it used to wear.
 "I may be mistaken, perhaps," I said,
 As, after saluting, I turned my head;
 "But it is, and it isn't, the Mr. Horner
 Who lived for so long on Grumble Corner."

Fifth Child—

I met him next day; and I met him again,
 In melting weather, in pouring rain;
 When stocks were up, and when stocks were down,
 But a smile somehow had replaced the frown.
 It puzzled me so much; and so, one day,
 I seized his hand in a frightened way,
 And said: "Mr. Horner, I'd like to know
 What can have happened to change you so?"

Sixth Child—

He laughed a laugh that was good to hear,
 For it told of a conscience calm and clear;
 And he said, with none of the old time drawl:
 "Why, I've changed my residence, that is all!"
 "Changed your residence?" "Yes," said Horner,
 "It wasn't healthy on Grumble Corner,
 And so I moved; 'twas a change complete;
 And you'll find me now on Thanksgiving Street!"
 Now, every day as I move along
 The streets so filled with the busy throng,
 I watch each face, and can always tell
 Where men and women and children dwell;
 And many a discontented mourner
 Is spending his days on Grumble Corner,
 Sour and sad, whom I long to entreat
 To take a house on Thanksgiving Street.

—Selected.

NEWS NOTES OF INTEREST.

It has been announced in New York that the money and property formerly German owned, which had been taken over by A. Mitchell Palmer, enemy property custodian, had passed the \$500,000,000 mark.

The New York Herald states that there are 15,000 Sisters of Charity in active duty at the front in France.

The Archbishop of St. Louis is among those who fear that a concerted and powerful attack will be made upon our Catholic schools after the war.

Under federal order, it is necessary that application for a permit to erect a new building of whatsoever kind, be made to the County Council of Defense. The county board sends it with recommendations to the state council. Here the application is passed upon and forwarded to Washington, where the permit is either issued or refused.

Madame Schumann-Heink, the famous singer, says in an interview: "You wonder, perhaps, what is the song that the boys like best. It is one that critics are apt to speak slightly of—but I love it and so evidently do the boys, for there is never a concert that I am not asked to sing it. It is Nevin's 'Rosary' . . . The silence is tense when I sing that song."

Sister Mary of St. Michael of the Convent of the Good Shepherd, in Newport, Kentucky, celebrated on the 24th her hundredth birthday. She is most probably the oldest nun in the church in the United States.

The oldest alumna of Bethlehem Academy, Diocese of Louisville, Ky., and unquestionably the oldest alumna of any Catholic institution in the United States, is Mrs. Wise, who, resident in Hardin County, is now 102 years old.

The Marquette University fund for \$666,000, which opened last July, has closed successfully. The time limit set by the Carnegie Foundation, which promised to donate \$333,000 if \$666,000 was subscribed, was set for September 30.

Among the splendid war services rendered by the religious orders of the Catholic Church that of the Capuchins stands out conspicuously. According to some statistics recently made public, there are in the allied armies somewhat more than 2,000 Capuchins mobilized, the number including both priest friars and those not in holy orders.

Superintendent of Diocesan Schools Rev. W. A. Kane recently recommended that the seven hundred Catholic sisters of the Cleveland Diocese receive an increase in the meagre salary heretofore paid them for their work in the schools. The increase will make the monthly compensation for many of the sisters about \$35 a month.

The Sisters of St. Francis of the Oldenburg, Ind., motherhouse will have charge of the public school of Park View, N. M. Three Sisters will teach. This is the first New Mexico mission of the Sisters from the Oldenburg community. They have schools in Ohio, Indiana, Illinois, Missouri and Kansas. Park View gave the Sisters a great reception upon their arrival.

The Sisters of St. Chretienne, Salem, Mass., offered their villa and convent to the health authorities of the city for hospital purposes during the epidemic of influenza.

Monsignor Mooney, Senior Vicar General of New York under the late Cardinal Farley, has been appointed Administrator of the Archdiocese during the vacancy of the See.

The Wisconsin school law requires that teachers devote not less than thirty minutes per month in instructing the children in the humane treatment of dumb animals and the protection of animal life.

For the first time in its existence for 132 years, no public service was held on Sunday in the Santa Barbara mission, at Santa Barbara, Cal., established by the Franciscan Fathers in 1786. Father Dominic explained that the spread of influenza made it necessary to close the doors of California's famous old landmark.

Bishop Muldoon, of Rockford, Ill., head of the National Catholic War Council, has offered the government the services of the Sisters of the Catholic Church for work as nurses, either in this country or abroad. Catholic hospitals throughout the country are offered for the care of the wounded. Whether the Sisters go to Europe or not will depend on their own choice.

At a faculty meeting at St. Mary College the announcement was made of the appointment of Rev. Bernard P. O'Reilly, president of the college, as Provincial of the Eastern Province of the Society of Mary, the selection having been made by Very Rev. Joseph Hias, Superior General of the Society of Mary, with headquarters in Fribourg, Switzerland. Father O'Reilly's new position gives him supervision over forty parochial schools and colleges east of the Mississippi River.

Bishop Glass, of Salt Lake, has instructed the pastors of his diocese to ground their instructions to the faithful, each Sunday and holiday of obligation, on the questions and answers of the little Baltimore Catechism.

The school inspectors at Peoria, Ill., have voted to eliminate the German word "kindergarten" from usage. Hereafter, the first steps in learning will be taken under the title "beginner's grade."

The Catholic University of America reports the largest number of students it has had since its foundation in 1889. All the academic courses have been adapted to meet the requirements of the government for the Students' Army Training Corps.

Archbishop John Ireland left his entire estate, valued at over \$81,000, to the Catholic Archdiocese of St. Paul. Cardinal Farley possessed little personal property which he bequeathed to relatives and friends. Bishop Chatard willed \$20,000 to his diocese of Indianapolis towards the erection of a Cathedral.

At the close of the annual retreat of the Brothers of Mary, in which over 200 Brothers took part, a statue of their founder, Very Rev. William Joseph Chamblaine, was unveiled at Mount St. John, near Dayton, Ohio. The statue is of Carrara marble and true and beautiful. The Brothers also unveiled a statue of Our Lady of Pillar.

Rev. Edward J. Walsh, S. J., of Georgetown University, has been appointed by the Government Regional Inspector of the colleges throughout New England which have Student Army Training Camps. He has gone to Harvard College, which will be his headquarters. He will have the status of a Major in the army. He will make reports to the War Department.

Archbishop Glennon has received the agreement of the pastor of the last of twenty-four Catholic parishes of St. Louis where German has been used at all or any of the services, that henceforth German would not be spoken at any service nor in the parish schools, but that English would be used exclusively.

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"We received the picture and are highly pleased with it". Sisters of the Precious Blood, Fort Recovery, Ohio.

"The flags have been received. They will prove quite an acquisition to our school room decoration". Mount Saint Joseph School, Augusta, Georgia.

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PRAYER.

From "The Passing of Arthur."
And slowly answer'd Arthur from the barge:
"The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.
Comfort thyself: what comfort is in me?
I have liv'd my life, and that which I have done
May He within Himself make pure! but thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends
For so the whole round earth is every way
Bound by gold chains about the feet of God."

—[Alfred Lord Tennyson.

Brought the Mass to the People's Doors.

A religious event unique in the history of Montreal, Canada, took place on Sunday, Oct. 26, when the priests of the various Catholic churches, unable, owing to the epidemic, to receive the faithful in the churches, paraded the streets with the Sacred Host, thus bringing the Mass to the very doors of their parishioners. The approach of the priest and acolytes was heralded by a bell or by the blowing of a bugle, and worshippers then came to the doors of their homes, knelt and received the priests' blessing.

Catholic Teaching Makes Patriots.

The Archbishops and Bishops assembled at the Third Plenary Council of Baltimore in 1884, in the course of a joint Pastoral Letter, addressed the following words to the Catholics of the United States:

Teach your children to take special interest in the history of our country. We consider the establishment of our country's independence, the shaping of its liberties and laws as a work of special Providence, its framers "building wiser than they knew"—the Almighty's hand guiding them.

And if ever the glorious fabric is subverted or impaired it will be by men forgetful of the sacrifices of the heroes that reared it, and the principles on which it rests, or, ready to sacrifice principle and virtue to the interests of self and party.

As we desire, therefore, that the history of the United States should be carefully taught in all our Catholic schools, and have directed that it be specially dwelt upon in the education of the young ecclesiastical students in our preparatory seminaries, so also we desire that it form a favorite part of the home library and home reading.

Conservation is the Policy of U. S.

The Publishers of The Journal must therefore give special attention to changes in address of subscribers. Only thru co-operation of all concerned, can missent copies be avoided and prompt change in address given.

We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past, and thus sending forth from our Catholic homes into the arena of public life, not partisans but patriots.

Sisters Incomparable Nurses.

"In my thirty-three years' experience among the various hospitals in Philadelphia, I have never witnessed such heroic devotion to duty as that manifested by these Sisters, beautiful souls that they are. The equal of the Catholic Sisterhoods, as they have worked before my eyes, in this emergency, cannot be found, I feel safe in saying. They are incomparable. Their conduct is an example to every one. Their only thought and their every care is for the patient. The orders of the physicians could not be carried out more religiously. I am a Methodist, but I must voice my appreciation of their heroism."

Statement of Dr. John M. Fisher, distinguished physician and consultant at Emergency Hospital No. 3.—Philadelphia.

Foch's Prayer.

L'Action Catholique, of Quebec, reproduces from the *Messenger de Saint-Michel* a "prayer for the time of war," which was composed by General Foch, revised by his brother, who is a Jesuit priest, and published with the imprimatur of the Bishop of Puy. This prayer is thoroughly Catholic and very devout and concludes with the words: "By the Blood of the Lamb, always alive and always being immolated, by the power of our faith, we implore Thee that all things may be finally adjusted for Thy glory and the salvation of the greatest number of souls, by a victory which will be 'the victory of God.'"

"Blessed Joan of Arc, exemplar of faith and endurance, of courage and confidence, pray for us!"

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"REMEMBER ME—COME TO ME."

Jesus dear, how thank, how praise;
My weary soul in darkness groped—
My heart wandering in Thy Home,
Keen to all sorrows and Earthly Joys
Found not a Soul in mine to soothe,
When Lo' a deep Friendly Voice I heard.

"Remember Me—Come to Me."

Jesus Lord, how love, how praise!
Thy Heart sad, and lonely what a thought!
And I Thy Vigil to break,
Vigil of a God Who died for me,
Oh! blessed hour, when I heard
Thy sweet deep words of cheer and peace.

"Remember Me—Come to Me."

Jesus, my Master, how praise, how love!
Mid the circling gloom o'er moor and fen,
Lead Thou me on, dear Lord!
O'er crag and torrents—till setting sun,
Till I see Thee face to face,
Hear your wondrous words oh, my Heart's Ease!

"Remember Me—Come to Me."

—A Sister of Mt. Carmel, Rayne, La.

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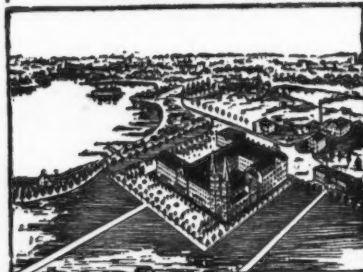
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THE FEELING FOR LITERATURE.

(Continued from Page 252)

Our schools are designed to prepare the children, not for examinations, but for life, for well-rounded, harmoniously conceived complete living, now and later on, here and hereafter. This human life of ours—the troubled interval between the cry of birth and the sign of death—is so prevailing a thing of clouds and tempests that we should welcome every ray of sunshine. We want to make our boys and girls—and eventually our men and women—as happy in this world as they can consistently be. And next to the possession of our holy faith and participation in the life of the Church, where can we find for them a more real, a more satisfying means of happiness than in the love of books? Advisedly or not, we teach scores of things—like square root and freehand drawing and the geography of Siam—that most of our pupils will never use after they leave school, things that contribute appreciably neither to material success nor intellectual culture or spiritual well being; and we neglect imbuing them with the feeling for literature, a possession which will give them a fine sense of word values, which will develop and enrich their minds, which will guide them along the ways of beauty to the throne of God. Most of them will never taste the pleasures of wealth, of social distinction, of sumptuous dwellings, of travel in foreign lands, and these things we cannot give them. But we can bid them to sit down to that endless feast of the spirit spread so abundantly in the world's great poems and dramas and essays and novels. We can press into their hands the golden key to the intellectual treasure hoard of all ages, the riches wrought of the greatest means that scanned the ways of men, the wealth that cloy not with possession and that thieves cannot break through and steal. And this noble, this godlike office we too often fail to fill because we ourselves are content to batten on the commonplace and the ephemeral, because we, as men and as teachers—to our shame be it said—possess not the feeling for literature.

A change can come only when our teachers and our prospective teachers get more and better literary instruction. Among our teachers—with the exception of a few old and burdened criminals—there is no lack of good will; they want to improve the quality of their work, they are anxious to read aright the great books of the world, they are pathetically eager to acquire the feeling for literature. But they don't know how. And, unfortunately, when they attend summer schools and extension courses they may be even farther from the goal, for sometimes there sits a false prophet in the chair of Moses and the blind leads the blind. The man in any community, in any institution, who is interested in books as human documents, who brings out in his teaching of literature the worth of books and the beauty of books and the sacredness of books in their relation to life, is verily as things brought from afar and from the remotest coasts; and happy beyond reckoning are those who sit at his feet.

In the second place, it is essential that the daily regulation of our community life be so arranged—if necessary so drastically rearranged—as to give our teachers more leisure for cultural reading. This is as important from the literary viewpoint as a time allotment for meditation is from the spiritual viewpoint. We don't expect ideal conditions, and we are content to make bricks without straw; but at least suffer us to have clay and water. And insofar as the individual teacher is permitted to arrange his own program of free time, he might well see to it that there be less frittering and fuming and fussing over non-essentials and more whole-hearted devotion to the things of the mind. Many a promising teacher of English has been spoiled—self-spoiled—through the habit of literary flirtation in lieu of a grand passion for books.

And thirdly, let me suggest, with bated breath and with deepest reverence for those who sit in the seats of the mighty, that the problem of English teaching will never be solved until superiors, principals, inspectors, directors of study, superintendents of schools and all similarly potent, grave and reverend signers realize and exemplify their own proper persons the joy and the wealth and the power and the glory that come of the feeling for literature. They, of all men, can least afford to ignore the great books of the race. They do not neglect their devotional exercises, for they see the wisdom of feeding their souls; some of them, like Hamlet grow "fat and scant of breath," whence it may be inferred that they fail not to feed the

body. Is it fitting that they whose office is to understand men and lead men should suffer the dust to gather on the wisdom books of the ages, should carry the practice of holy mortification to the point of intellectual starvation? If a teacher devoid of the feeling for literature cannot awaken that feeling in children, how can the superior similarly bereft act as guide, comforter and inspirer to the teacher thirsting for literary knowledge and forming literary taste?

The fair lady, literature, holds royal court and many there are to do her reverence. She has no lack of smiling, perfumed courtiers who pay her overmuch in lip service, mouth honor, breath. But many of those who laud her glories and expatiate her charms are those who know her least. It may be that some men are so busy praising right habits or reading that they have not leisure to form such habits themselves.

"But," comes the ardent protest, alike from the superior of thirty years' standing and the novice at the start of his teaching career, "I haven't the time. I'm overworked. There are not sufficient members in our community to afford me leisure for cultivating Homer and Montaigne and Milton and Newman and those other exacting friends of yours. I should like to read and re-read the world's great books, I should love to form and sustain the feeling for literature; but I haven't the time."

The obvious and unanswered reply is simply this: You invariably have time for what you consider worth your time. You have time to brush your teeth and eat your luncheon. You have time to make your meditation and recite your rosary. You have time to discourse unto edification when holy obedience calls you to the parlor. You have time—a little self-examination will convince you that this is a fairly accurate diagnosis—for at least a dozen things daily that you don't need to do, that are of no earthly or heavenly use to do, and at least a half dozen things that you would be immeasurably better off if you didn't do. They all take time. Utilize that time, no matter how fragmentary, to form the Golden Hour.

What is the Golden Hour?

Every day reserve one hour—composed preferably of sixty consecutive minutes—for reading in one of the world's great books. It may be good old Thomas à Kempis or that saint who truly had the feeling for literature, Augustine of Hippo; it may be a lyric of Keat's or a novel of Thackeray's, a play of Shakespeare's or an essay of Ruskin's; it may be a heart cry from Sophocles or a chuckle from Lamb. But read it, live it, enjoy it, ponder it, caress it, **absorb it**. And presently as the days roll into weeks you will find yourself turning to the Golden Hour and taking refuge in its depths with something of the happy anticipation and tenderness that are yours when the bell calls you to the holy places; and as the weeks cluster into months you will find new power and new beauty in everyday words and learn the way of them in written speech and relish the answer of them on the tongue, their music in the air; and as the months fall into the procession of the years you will find your vision of life deepened and broadened and sweetened and your philosophy of life more sympathetic and more sure; and as the years pass in serried order over your aging head you will find more of God's love and God's beauty in the work of your hands and that work itself more fruitful, more profitable and more pleasing. From time to time little birds of rumor will perch for a fleeting second on your shoulder and whisper in your ear of difficulties you have unconsciously dissipated, of blessings you have unwittingly bestowed; of little thoughts of yours flung idly out that have taken root in aching hearts and blossomed as the rose, of tired eyes that meeting yours saw something there that kindled anew the glow of gladness and the light of God's own Face. And then, mayhap, as your wearied limbs bear you down the sunset-crimsoned hill that leads into the valley of peace, you may sing of the feeling for literature as Petrarca sang of the voice of his beloved Laura:

"Let us but hear once more that breath of day
Sound in my ears as in my soul it sounds;
Singing it surely wounds
And slays wrath and disdain; its brooding note
Quells all things vile and dark; Like frightened hounds,
Before that liquid gold they fly away."

This article was one of the best read at the 1918 session of the Catholic Educational Association.

The Catholic Teacher in the Public School.

In times past the CATHOLIC SCHOOL JOURNAL has spoken more than once of the missionary work that may be done by the Catholic teacher in the Public School and the good that she can accomplish for the cause of the Holy Faith;—not by proselyting, be it carefully noted (for we insist that that is something of which the Catholic teacher in the Public School can never be accused), but by the force of example. More perhaps than on the average lay person the responsibility is on the teacher to reflect by manner and deed the beauty of the faith that is in her.

There are also, as we have shown, active duties for the Catholic teacher in the Public School to perform—in the combatting of error (as in the history class), in the insistence on the strictest Catholic principles of morals, in the judicious avoidance of anything that may cast even the shadow of a reflection on Mother Church, and in other ways.

There is, for instance, the opportunity often given to accomplish real missionary work in the handling of the children of "backsliding" parents. We do not mean those families of "ought-to-be Catholics" who have, for a generation or more, drifted away from the Faith: with them perhaps nothing can be accomplished beyond a slight (and perhaps fruitless) reminder, given through their youngsters, of the beauties of the old faith which they have abandoned;—although it has been known that children, carrying home even the slightest suggestions of this nature, have started their parents back on the safe track. We mean rather those children, usually of immigrant parents, who, in the bewilderment of their new surroundings in a strange land often lose hold of their Catholic Faith and make such excellent fodder for the proselytizing missionary of the evangelical type—the settlement-house and slum-district missionary whose choicest harvest is among ignorant Catholics.

Rev. Dr. John A. Dillon, Superintendent of Parish Schools in the Diocese of Newark, in his last annual report, tells us that only ten per cent of the Italian children of school age in that diocese are attending the parochial schools. Like conditions are to be found all over the country. These children are then to be found in the Public Schools—and they are being denied the Catholic training they so sadly need. And at the same time it is safe to say that they are in very large numbers under the tutelage of good Catholic women teaching in the Public Schools. Are these teachers to do nothing in the way of bringing them back, if possible, to Catholic influence? Are they not to exert some effort to at least protect and conserve the faith of these Americans-in-the-making?

What can they do? Well, once these children are located by the teacher, it should not be difficult to accomplish something with them; personally and individually, of course. If it is shown in school—as it can be shown, without reference to any particular religious denomination (so

careful must we be)—if it is shown that "all children go to some church," a sense of pride may perhaps be awakened in the youngsters, the desire to emulate, the wish to do as others do. Then the teacher may get into personal touch with the parents of these religiously neglected children, and do something in the way of winning them back to attendance at Mass. Among immigrant peoples in America what the teacher says and does is often considered THE thing to say or do: there is a very great reverence for the dispenser of education. The Catholic Teacher in the Public School ought to remember this.

Draw the child out; learn if you can why he is not attending his parish Sunday School, or why his father and mother do not go to Mass. (Pride is behind this every often, and the matter must be delicately handled.) Find out, too, why the child is not attending the Parochial School. He should be switched in that direction if possible. Acquaintance with the home life of these children may quickly reveal to the teacher the reasons for their "drifting." Perhaps all their parents need is a hint that there are priests of their own blood and their own tongue within their reach. Perhaps, if they simply have their eyes opened to the fact that there is such a thing as a Catholic American—an American Public School teacher who is really and truly a Catholic—they will see matters in a totally different light. A Catholic army officer once told us of the sensation he created among the natives in the Philippines by saying his Rosary. They thought that all Americans were Protestants! And in France today, great is the astonishment in many a rural district when it is discovered that the Yanks are Catholic by the tens-of-thousands!

The Catholic Teacher in the Public School who really has at heart the good of the Faith among all peoples can do much for the drifting children of our immigrants. They can show them, what they often never learn, that because they have cut the ties of the old country behind them, they need not abandon their religion. They can help them and their parents to the continued enjoyment of their ancient Faith. They can introduce some Catholic reading into their homes—there are good Catholic papers published in the foreign tongues. Or even a little gift of a Catholic picture or other article of devotion may accomplish wonders. We know of a young Italian couple, celebrating the arrival of a new bambino, who were won back to Church and Faith through gift of a Madonna picture sent them by the Teacher from whom their eldest tot was learning his first lessons in Americanism. They did not know, till then, that a Public School teacher loved the Madonna!

The Nation and Its Citizens.

In this time of peril our country needs the services of the children as well as the adults; and in the days to come she will need still more the clear heads, the honest hearts and strong and steady hands of men and women who today are school children.—Cardinal Gibbons.

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TEACHERS' CONFERENCE HOUR

Topics of Interest and Importance

The Faith and the Language. In an old copy of a certain Catholic paper published in this country which, before the war was one of the most insidious German propaganda sheets printed in all the land, I recently found an article on "Catholicism and Language" in which the reverend author, lecturing his friends who happened to be teachers of English literature, declared that the leakage from the Church in America was due to the use of the English language! English, he said, is "a Protestant language" and he went so far as to prophesy that "all nations which adopt it—unless they are differently situated from us—will in the long run turn Protestant."

How the teachers of English in any Catholic school in the country must have smiled at that. Are the abiding great things of English literature anti-Catholic, or designed to make "all nations in the long run turn Protestant"? Hardly! The tone of Shakespeare is, in the main, Catholic. We must not forget that whatever faith the Immortal Will professed, his father was in fact a "Popish recusant," and the pages of the son were bound to reflect the fact. Chaucer was a Catholic. His burlesquing of friars and pardoners was not irreverence *per se*, nor "anti Catholic" propaganda, but merely the rollicking spirit of the times finding expression. Let us not forget how he chose for translation that wonderful praise of the Blessed Virgin in the last Canto of the "Paradiso." True, Cardinal Newman said that the "Reformation" turned the current of English literature awry; but nevertheless English literature possesses neither a Voltaire nor a Machiavelli, a Nietzsche nor a Treitsche. And who will deny that Scott and Wordsworth did more to overthrow the ugly vision of the Church conjured up by the so-called Reformers than any Catholic writer could possibly have done? Why, the greatest ode of modern times is written in English—Francis Thompson's "The Hound of Heaven." The English language is no more anti-Catholic than French or German—or the native tongue of the Patagonians, for that matter! And the Catholic teacher of English, instructing his pupils in the history and use of the language, may rejoice in thinking how that tongue has been made by God to serve in the glorification and spread of the Holy Faith. * * * * *

Brother Leo's Golden Hour. But the teacher of English—and all the other teachers—must know something, intimately and first hand, of the glories of this tongue which we speak. They must not take our word for it that it is what we have said it is, and that it is not what the Teutonic Propagandist would make it out. We all need more reading—rather we all need more careful reading.

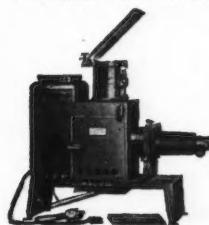
Of all the utterances delivered at the Catholic Educational Convention in San Francisco, none struck home more forcibly than Brother Leo's address on "The Feeling for Literature." This was not, as the uninitiated might judge from the title, an appeal to Things 'Ighbrow for 'Ighbrow only, but a straight challenge to plain common sense, showing as it did that, unless we possess the "feeling for literature" we cannot truly live the expanded, comprehending life that must be the teacher's if he would in deed fulfill his calling. "Is it fitting," Brother Leo asked, "that they whose office is to understand and to lead men should suffer the dust to gather on the wisdom books of the ages?" And with one touch he explodes the old excuse, "I haven't time." "You invariably have time," he replies to that argument, "for what you consider worth your time." And he suggests "The Golden Hour." Every day reserve one hour for reading in one of the world's great books. It may be good old Thomas à Kempis, or that saint who truly had the feeling for literature, Augustine of Hippo; it may be a lyric of Keats' or a novel of Traceray's, a play of Shakespeare's or an essay of Ruskin's; it may be a heart-cry from Sophocles or a chuckle from Lamb. But read it, live it, enjoy it, ponder it, carress it—absorb it. And presently as the days roll into weeks you will find yourself turning to the Golden Hour and taking refuge in its depths; and as the weeks cluster into months you will find new power and new

(Continued on Page 280)

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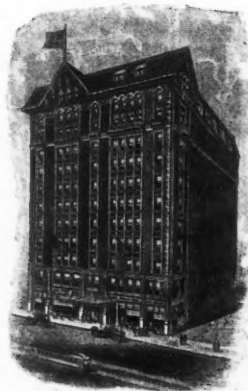
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TEACHING PUPILS HOW TO STUDY.

F. J. WASHICHEK, A. B. LL. D.
Academic Dept. McGill Institute, Mobile, Ala.
(Eleventh Article of the Series)



PROF. F. J. WASHICHEK

One of the common complaints made against the average school work is that children do not learn well enough. Too often this complaint is indeed a justifiable one. In the cases of physically or mentally deficient pupils of course the complaint is excusable. Most school children, however, are in every way normal and capable of doing good work but do not do so. They either fail to be promoted, do poor work if they are promoted or fall short of solving the problems of their every day lives.

The higher grade teacher complains of inefficient work in the lower grades. The algebra teacher finds that his pupils can not do arithmetic; the physics teacher declares that his pupils have trouble not so much with physics but with algebra and geometry; the university charges weakness in the grammar and high school work and the business man deplores the fact that high school pupils can not solve ordinary arithmetical problems or write a grammatically correct business letter.

These are indeed serious charges against both teacher and pupil. On the part of the pupil the deficiency is due either to the fact that the pupil does not study or does not know how to study effectively. In either case the teacher is involved. He may not know the subject which he pretends to teach, in which case he should either qualify himself to teach it or let a more competent teacher handle the subject. Most teachers however are quite capable of teaching the subjects assigned them. They know the subjects perfectly but do not know how to teach them to others. This is but another way of saying they do not know how to teach their pupils to study effectively and economically. They know mathematics, languages, history and the sciences; they can ask and answer intelligently almost any question concerning these subjects but they do not know how their pupils study or how they ought to study. Moreover, teachers either forget their own difficulties or having been exceptionally bright students themselves do not realize that what was easy for them may be difficult for their pupils. By recalling one's own experiences, by observing how the pupil studies, by teaching him how he should study the teacher may not only save himself, his pupils and his patrons considerable worry and dissatisfaction but also valuable time, energy and labor used less effectively in study. Briefly stated the teacher should know and apply his knowledge of the Three M's—mind, matter method.

Should the pupil's failures be due to laziness he should be made to realize the disreputable error of his ways and its regretful consequences. He should be made to understand that for a person in good health to be idle is positively shameful and sinful; Let him know that "Idleness hath taught much evil," that "In the sweat of thy face shalt thou eat bread" is a divine injunction imposed upon all the able-bodied sons of Adam. Let him sluggard that he is "Go to the ant and consider her ways and learn wisdom."

There are and will be till schools are no more, pupils who must be encouraged to study. There are and will be to the end of money and a good time pupils who will be tempted "to make money" and "have a good time" instead of going to school and being educated. These should be shown that wisdom and good character are superior to money and pleasure both of which may bring endless pain whereas true wisdom and good character can produce only unending happiness. Parents and teachers can and should impress upon the minds of their charges that men of learning and fine character are just as desirable, just as necessary, just as useful as men of money. Show the children that study made Farraday, Pascal, Pasteur the useful scientists they were. Make it plain to them that study made out of Lincoln the rail-splitter, Lincoln the great scholar, president and statesman that he was; that study and prayer made St. Augustine and St. Thomas Aquinas the great philosophers and doctors of the church

that they were. Fix the truth that the work of such men lives after them to the comfort, elevation and gratitude of succeeding generations.

In every school there are omniverous students deficient not in the quantity but quality of their study. They read and study everything in the lesson as if every sentence was of equal importance. They fail to see that in every lesson there are certain salient or central ideas, cardinal points dominating the whole lesson. Instead of learning these central facts to the exclusion of all others less important these omniverous students waste much valuable time and energy on insignificant irrelevant matter. To these the teacher should point out the most significant, most essential parts of the lesson to be mastered not as a purely arbitrary task but as the easiest and most economic way of learning what must be learned. This gives the pupil a conception of the gist of the lesson which he must work out in detail. It gives him the lesson-skeleton which he must cover with the proper material, some of which is essential, some illustrative, some ornamental. Outlines in geography, history, physiology, physics, chemistry, botany, zoology and biology are especially helpful in this respect. They enable the pupil to summarize the major ideas and should be given either at the beginning or end of the recitation as a guide to the mastery of the advanced lesson. Certainly teachers should not blandly assume that a mere assignment of many pages in history, so many problems to solve or any other general book assignment is all that is necessary for the preparation of the next lesson. To do this often results in having to teach the pupils how to study the lesson which they did not know how to "tackle" and master at the next recitation; and it is far better to show them how to study it at first and thus avoid the difficulty of eradicating erroneous ideas.

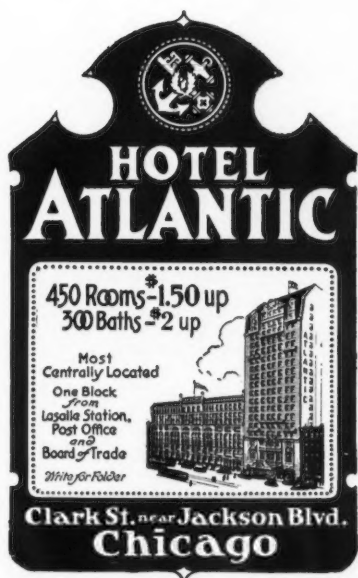
Too often the teacher is not in a position to know how hard or how ineffectively pupils study a lesson at home. To remedy this ineffective preparation has led some school authorities to introduce supervised study under the teacher's direction at school instead of at home. Where supervised study has been tried, it has proved to be a time, labor, and money saver. Where crowded curricula and scarcity of teachers do not admit of supervised study, the teacher should at least show the pupils definitely what to study and how to study. Care must be taken, however, not to study for the pupil but with him. To question, suggest, and direct without too much assistance is the teacher's finest art. It is also a very difficult one in which we can lay down only a few helpful principles of effective teaching and study.

First among these is that the pupil should not try to study by idly reading or "saying" his lesson with his lips instead of his mind. This is what the pupils do when by lip music they force themselves "to say their lessons" to the accompaniment of foot swinging and desk tapping while the mind goes a wool-gathering. Such study is not only expensive but also well-nigh worthless for study is not lip-activity but mind activity to the one subject studied. Trying to study two things simultaneously is like trying to see two objects at the same time. Neither is clearly seen. For this, as well as a disciplinary reason the teacher should banish mere lip-study from the very outset.

Secondly the pupil should not be allowed to study his lesson by merely memorizing the words of the text. Unfortunately about 80 per cent of elementary pupils study their lessons by merely memorizing words, words, words which they clatter off without knowing their meaning. Thus do they give parrot recitations of whole pages of history without appreciating the historical significance of the words reproduced verbatim. Thus do they repeat rules and principles of grammar and arithmetic without being able to make practical application of them. Thus do they demonstrate propositions in geometry without following the course of reasoning by which geometric truths are established. As a result they fail to demonstrate any corollary or original not demonstrated for them. Neither can they solve the simplest practical geometrical problems chiefly because they have acquired only a stock of words instead of ideas of which words are only the signs. Words are only the husks enclosing thoughts. To be intellectually nutritious words must be husked of their thoughts and these as Bacon suggests must not be swallowed whole but chewed, digested and assimilated.

The third principle of effective study follows as a corollary from the second. Briefly stated it is: The pupil

(Continued on Page 279)



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THE CATHOLIC SCHOOL JOURNAL

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should know what the lesson fact is, what it means and what it teaches. Such a conception and method of study involves the memory, intellect and character. Knowing the fact involves the memory, knowing its meaning challenges the understanding, knowing its teaching should be shown in moral development. This was Lincoln's conception and method of study which made him the great self-educated man that he was. His early struggles for the great mastery of thought and power of expression which he later acquired are best told in his own words. Asked where he was educated, by a young man who was deeply impressed with one of his masterly addresses in which he declared he learned more about public speaking than in a whole course of rhetorical lectures, the great self-educated man replied:

"I never went to school more than six months in my life. . . . I can remember going to my little bedroom, after hearing the neighbors talk of an evening with my father, and spending no small part of the night walking up and down and trying to make out what was the exact meaning of some of their, to me, dark sayings.

I could not sleep, although I tried to, when I got on such a hunt for an idea, until I had caught it; and when I thought I had got it, I was not satisfied until I had repeated it over and over, until I had put it in language plain enough, as I thought, for any boy I knew to comprehend. This was a kind of passion with me and it has stuck by me, for I am never easy now, when I am handling a thought, till I have bounded it north and bounded it south and bounded it east and bounded it west. . . .

In the course of my law reading I constantly came upon the word 'demonstrate.' I thought at first that I understood its meaning, but soon became satisfied that I did not. I said to myself, 'What do I mean when I demonstrate, more than when I reason or prove?'

I consulted Webster's dictionary. That told of 'certain proof,' 'proof beyond the possibility of doubt' but I could form no idea what sort of proof that was. . . . You might as well have defined blue to a blind man. At last I said, 'Lincoln, you can never make a lawyer if you do not understand what demonstrate means' and I left my situation in Springfield, went home to my father's house and stayed

there until I could give any proposition in the six books of Euclid at sight. I then found out what demonstrate meant, and went back to my law studies."

MUSIC IN CATHOLIC SCHOOLS.

(Continued from Page 254)

Likewise too much 'R' may be heard, such as 'sicut errat' instead of 'sicut erat'.

'M' and 'N' are beautiful when they present themselves with a degree of individuality. Unfortunately, however, in the mouth of many singers they appear as parasites; they are the standard hangers-on, street-loafers and idlers, unwilling to be marshalled into line.

The writer cannot forget the impressions received upon hearing different choirs in quick succession. A certain choir of fifty or more voices rendered the chant with exquisite vocalization, but what seemed more marvellous, was the freshness and energy with which the consonants were directed. In words like, *Domine, anima, Amen*, etc., the consonants appeared to the listener—to use a military term—like well-drilled soldiers in martial step. There was no hanging-on, or slurring and blurring. Other choirs were distinguished for less precision, and in a few, these same consonants did outrageous work by means of nasal coloring, and all-around slurring and blurring.

A word must yet be said on the consonant 'D'. Did you ever hear something like this: *nnnDeus, in adjutorium meum intende?* Or did you perhaps many a time answer: *nnnDomine, ad adjuvandum me festina?* May be you never did. Please, watch over your little singers and caution them against such a rainbow of nasal tone-coloring. The truth is that in English we focus the 'D' too much forward and upward, in Latin we must focus it from the larynx. The tongue acts in strokes; not from the tip, as in forming the 'L', but from the center. When thus formed, the 'D' is most helpful towards pure intonation.

*Of course the singers would feel ashamed could they realize what disastrous change in meaning they brought about by such doubling; for a vast difference lies between 'He was' and 'He errs'.

TEACHERS' CONFERENCE HOUR.

(Continued from Page 277)

beauty in everyday words and learn the way of them in written speech, and relish the savor of them in the tongue, their music in the ear; and as the months fall into the procession on the years you will find your vision of life deepened and broadened and sweetened and your philosophy of life more sympathetic and more sure."

* * * * *

The Press Hour In these days, when "drives" are all the fashion, there seems to be at last some hope of a Catholic Press Drive. We are to have a "Catholic Press Sunday" in our churches—we hope a uniform date throughout the country will be chosen; and the "Catholic Press Hour" is gaining favor every day in our colleges and parochial schools.

The Catholic teacher ought to enter into this movement with enthusiasm. In no school or class where it has been tried, to our knowledge, has it ever been regretted or discontinued. No one questions the worth or need of Catholic papers and magazines. As one Pope expressed it, "a Catholic paper in a home is a perpetual mission." But the question is, how to get those papers into the homes of our people and how to get the people interested in them. Could we find a better medium than the school? Get the young folks interested—"catch the youngsters"—and the thing is done.

At least half an hour a week should be devoted to the systematic study of Catholic periodicals in every classroom in the higher grades and in the high school. The copies of the magazine or paper to be studied should be distributed a day or so beforehand, so that the children will have a chance to read the periodical through. Then, at the "Press Hour", each child may be invited to tell what impressed him most in the paper, and why. Others of the students should be asked to give in their own words a resume of some particular article which has already been assigned to them. Questions from the teacher will draw the pupils out and reveal whether they have really caught the spirit of Catholic opinion as expressed in the press. The ingenuity of the teacher will supply dozens of ways in which to use the Catholic papers and magazines. The thing to do is to make up your mind to establish a Press Hour in your school this year, and to make it one of the most pleasurable and profitable hours of your week's work.

* * * * *

The Teacher and His Authority The greatest lack in the world today is the lack of authority—authority, which is the beginning and source of achievement. Parental authority, religious authority, the authority of law and government—all these are too lightly regarded. Youth is not taught that there is such a thing as authority. The war—the calling and training of our armies—has revealed this insidious sore in the body of our nation. Tens of thousands of our young men have been found to whom the word obedience was hitherto unknown. They had not learned it at home or in school. But they are learning it now—and you cannot find one who is not glad of it. Democracy has an authority that is not often invoked, but when it is—as in the present crisis, when America speaks, and millions obey to arm themselves for the defense of her ideal—then the world hears and heeds.

Thinking men more and more come to realize the need of authority in the world, and to see how sacred a repository of this much desired commodity is the old Catholic Church. "Roma locutus est"—"Rome has spoken"; and when she speaks, obedience is the response. Why? Because she speaks with authority. No better example of this could be found than in the recent change of public sentiment in French Canada in relation to conscription and the war. The French Canadians opposed conscription. Their religious authorities, following the passage of the draft law, spoke. And the people obeyed. They knew what obedience is—as holy and sacred thing as Authority itself. They had learned that simple lesson in their schools and in their homes.

An example came to hand recently of the exercise of authority in a certain Catholic school. "The authorities," to quote the story as one of the daily papers recounted it, "at the beginning of the present school year placed a ban on cigarette smoking. Saturday three students were expelled from the institution for violating the order. Some time ago these three students were found smoking and warned that a second offense would mean expulsion.

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THE DEGRADATION OF SCHOLARSHIP.

By THOMAS O'HAGAN,

M. A., Ph. D., Litt. D. (Laval), L. L. D. (Notre Dame).



DR. THOMAS O'HAGAN

It is well that we should pause at times in our educational labors and take an inventory of our work. We will thereby better know its worth and profit. Indeed if we are unwilling to glance over our ledger and do a little journalizing—tot up our educational profit and loss accounts there is little hope that our work is proceeding on a sound basis or that we in a word are carrying out the great purposes of true education.

Let me say at the outset in a whisper but loud enough to be heard in every Catholic School, Academy and College in the land that never before has there been in our country amid a wide diffusion of knowledge, such a reign of educational superficiality as exists today. Truly our fathers and grandfathers fared much better. To use the words of Antonio in the opening scene of the Merchant of Venice, "How we caught it or came by it" I know not. But this I do know, that much of the work done in our secondary schools and colleges—yea even in our great national universities—is very superficial and slip shod and makes for neither true scholarship nor culture.

It was my privilege to spend last year at one of the great American national universities using its excellent library for research work. Twenty-five years ago I attended the post graduate classes of the same university and so I am in a position to compare the relative worth of the work done then and now. Indeed I have been a good deal in touch with education since those graduate days in the nineties of the last century and I have too watched always with interest the fortunes of education in its various phases and trends.

If you were to ask me how I would designate the education of today I would answer by applying to it the word "popular" and ask that this word "popular" be interpreted to mean a system of education calculated to suit the tastes and ambition of every student desirous of "going through" college and securing a diploma or degree along the happy "elective" lines of least resistance.

Now it is clearly evident to anyone who knows the superficial and empty character of much of the work done in the academy and college of today that this "gabbling" through classes and securing "counts" does not make for real scholarship and culture. In truth it is only a kind of educational dissipation. There is no real training of the faculties, there is no real acquisition. Nothing but a mental cloud of confusion confronts the student after such a course. It is not quite as bad as a film yet it is dissipation. Let me here concretely express what I mean. I must confess that I can see little in the study of Latin and Greek *per se* unless their study takes you under the skies of Greece and Rome and reveals to you Greek and Roman life as a segment of ancient civilization. To study Virgil or Horace or Homer for the purpose of exemplifying Latin or Greek syntax is to me a waste of time. Then again the possession of these dead languages should be a real possession. The vocabulary should be absolutely mastered for one knows any language only to the extent of the knowledge and possession of its vocabulary. Just imagine the educational camouflage that obtains in many of our high schools where pupils in Latin after a two years course of three spaces a week attempt to translate Latin at sight. This of course looks beautiful on a program of studies but it truly brings no results. Why you may ask? Because the vocabulary of such a pupil is necessarily so limited that it defeats the very purpose and end of the work. Sight translating may have value when the student is in possession of a wide vocabulary and this can only come with many years of study and a memory freighted with the wealth of the dictionary. Indeed I think that in both the ancient and modern languages the acquisition of the vocabulary should be the main point of study especially during the early years. The English and American system of education in its method of studying languages is all wrong in that it lays too much emphasis on syntax and not enough on word study. What is the result of this? That a boy or girl of sixteen years

of age in France can write more clearly and elegantly in French than can our university graduates in their mother tongue at the age of twenty-four or twenty-five.

The old *trivium* and *quadrivium* course of the Middle Ages seems very limited to us of course but it had the virtue of thoroughness and mastery. The Latin scholar of the time of Dante and for three centuries afterwards was an absolute master of Latin as witness for instance the work of such men as Blessed Thomas More and Erasmus.

Now rarely does any scholar quit in graduation the university capable of reading a Latin author with ease or pleasure, the only surety for this being a previous study and translation.

Of course you can reply to this and say that along other lines we are far in advance of the educational work of the Middle Ages. That is quite true. But we are not comparing the intellectual development of the Twentieth Century with that of the Thirteenth but rather the character of the scholarship of the one with that of the other. The trouble today is that everything is measured by the utilitarian and the scholarship that will not breed dollars and cents like the soothsayer in the play of Julius Caesar has no place in the assemblage and is removed from the scene.

But perhaps the most patent and glaring deficiency in our modern language and classical teaching is that what should be indirectly a training in English composition through elegant and accurate translation becomes nothing but a slovenly expressed rendition of Latin or French or German thought set down not according to English idiom but the idiom of the author.

We know very well too that most of the great masters of style such as Ruskin, Newman and Arnold have made confession of the fact that they owed their style and fine command of English to a careful translation of the classics. But in our American and Canadian schools anything resembling English goes in translation and the very teachers themselves often have no nice conception of the exact word to be used. This is plainly to be seen too in some of the Latin and French texts that are annotated.

Is not all this then but a very deprecation of scholarship? Is it any wonder that we have sometimes professors who have won their doctorates yet who are absolutely devoid of genuine scholarships not to speak of culture and whose talks and addresses in their class rooms instead of being models of good English are bristling with inelegancies and clumsy forms of thought that betray an untutored and uncultured mind.

Indeed I think it full time that we should sound an alarm for truly our education of today for the most part is not only superficial but it lacks the culture and grace that should mark true scholarship. Perhaps we may soon awake and realize our deficiencies. Perhaps indeed the pendulum is already beginning to swing in the other direction and we may soon see restored to our studies and scholastic labors something of the reality the grace and worth that have marked true and sound scholarship in every age.

TEACHERS' CONFERENCE HOUR.

(Continued from Page 280)

When they were found guilty of another infraction their dismissal was ordered. The authorities, when they placed the ban on cigarette smoking, not only proved their courage but assumed the lead in the movement which is likely to become general in educational institutions; and, in radically enforcing the order, they are showing determination highly commendable in quality."

In "radically enforcing the order," we would say, they are showing their real worth. What is the order worth at all if not enforced? The authority that can make a rule can insist on its observance. A law is worthless without authority behind it. That is what school teachers must learn. In their hands is placed a sacred authority. They dare not be recreant to it.

The interest of the Catholic Church in education is truly an essential element of her being and her work, says Bishop Shahan, of the Catholic University. Her original commission from Jesus Christ, her purpose as the apostle and missionary of religion and morality, her history in every land and people, her institutions, the absolute necessity of preserving, transmitting, explaining, defending her doctrines, make her the most active and industrious teacher the world has ever seen, and commend her in that quality to the attention of all persons interested in the past, present and future of education.

HEALTH HINTS.

Diseases in School.

The following statements are borrowed from "The Teachers' Manual of Communicable Diseases," prepared by the Michigan state board of health for use in that state. The manual is written in question and answer style.

How many square feet of floor space must each child have? Twenty-five.

How many cubic feet of air space must be allowed each child? Two hundred and fifty. (Note—Adults should have a space allowance at least twice as large as this.)

How many cubic feet of air space are needed to fill each child's lungs with sufficient oxygen to keep him well and strong? Eighteen hundred every hour.

What temperature should the thermometer in the school-room register. Not less than 60 degrees nor more than 75 degrees—about 70 degrees.

What is the proportion of light (glass surface to the floor space) in a school-room? One-fifth.

Where should windows be placed? At the left of the pupils.

Should a room twenty-four feet wide have windows on each side of the room? Yes.

What effect do poor lighting and improperly printed textbooks have upon the school children? They cause eyestrain.

What effect do too high or too low or otherwise ill adapted seats have upon the school children? They cause various kinds of physical strain; not infrequently spinal curvature.

What does vitiated air in the school-room do? It reduces the resistance of a child, causing him to have weak lungs and not infrequently tuberculosis.

When school children grow inattentive and dull what is it usually a sign of? Fatigue, due to foul air; physical strain of the body, eye, or ear.

What should the teacher do when she sees pupils becoming dull or inattentive? She should raise the windows wide open and give the students a few vigorous exercises.

What is the most predisposing influence to pneumonia? Bad cold.

What are some other important predisposing influences? Influenza, bronchitis, whooping cough, and measles.

How can milk be made safe to drink? By scalding or pasteurizing it.

Is membranous croup a form of diphtheria? Yes.

What can be done to prevent diphtheria in children? Never let a child kiss a person who has sore throat or go into a room where a person has sore throat.

At what age is whooping cough especially fatal? Under two years.

At what age is scarlet fever most fatal? Under ten years.

Why is measles a dangerous communicable disease? Because it is often followed by pneumonia, bronchitis, tuberculosis, causing death; or by deafness or weak eyes; and it should therefore be restricted as a dangerous disease. It is highly communicable. It is preventable.

How long should a child exposed to measles be kept out of school to ascertain whether measles will develop? Two weeks.

What must a person who has been exposed to smallpox do? He must either be isolated for sixteen days or he must be vaccinated.

Spanish Influenza on Wane.

Improvement in the influenza situation in six states was shown by reports received by the public health service, but twenty-seven other states reported the disease still spreading, with many additional cities and rural districts affected.

Conditions apparently were worse in Pennsylvania, where it is estimated 350,000 cases have occurred, with probably 150,000 in Philadelphia. For the first eighteen days of October, 14,805 deaths were reported in the state.

In army camps a slight increase in both influenza and pneumonia cases was reported, but a decrease was shown with 3,007 influenza cases and 768 pneumonia cases. Closing of churches, schools, places of amusement, movie houses and stopping all meetings was an extreme measure generally observed for the greater part of October throughout the U. S.

Eighty per cent of communicable disease is spread by way of the mouth. Teach your child to keep its fingers out of its mouth and to keep them clean.—Milwaukee Health Department.

THE TEACHING OF BIOGRAPHY.

CHARLES PHILLIPS, M. A.

Ex-Editor, "Monitor" (Catholic) San Francisco, Cal.



MR. CHARLES PHILLIPS

Lives of great men all remind us
We can make our lives sublime.

Many, many years ago there was a man named Plutarch, who realizing the need of giving to the youth of his land incentives and encouragement toward greatness, wrote for the Roman school boys of his day his "Lives" of men who had left their mark on the pages of history. Plutarch was a wise teacher, and his wisdom still lives. But we have pretty nearly forgotten the lesson he taught.

"Schools," says Brother Leo of St. Mary's College, Oakland, in his admirable essay on "The Feeling for Literature,"—"schools are designed to prepare children, not for examinations, but for life, for well-rounded, harmoniously conceived complete living." This too we forget; or, as often happens, remembering it, we nevertheless go about the preparing of the youth in our charge "for life" in a manner that is blind, narrow, hind-side foremost and perverse. We mistake the mechanical for the practical. We imagine that if we teach a boy a little mathematics and a little manual training, we are fitting him out completely for the struggle of existence. True enough, this is, as William Holmes Davis has said, "a process of helping boys to go where they wish to go." But, as he further points out, "There is another side to education. That is to get boys to want to go to a better place than that of their immature selection."

The systematic teaching of courses in biography in the grades furnishes one medium of training youth in this direction.

Where there are some two hundred and fifty thousand boys enrolled in the first year of our schools in the United States, this figure is reduced two-thirds by the time we reach the fourth year. Only about eighty thousand are enrolled in the fourth year. The same is true of Canada. According to "The Canadian Teacher" of Toronto "The great majority of Canadian boys and girls never pass beyond the Fourth Book class." What efforts are being made to hold and educate these children? Mostly efforts along what we are pleased to call the line of the "strictly practical"—that is, manual training and kindred studies, which are, in the last analysis, a concession to the wishes of boys themselves and of those men whose sole business it is to develop industrial life.

Now, no thinking man attacks the teaching of the manual arts. But there is no man who takes two thoughts on the subject of education who does not come to realize that manual training alone is not a solution of the problem of how to "prepare children for life," commercial or otherwise. The child needs more than a mere knowledge of hands. His mind must be trained, too. He needs inspiration; and there is no inspiration in the wide world to which the adolescent mind is more susceptible than that furnished by the contemplation of the life struggles of men who have achieved.

The Catholic theory of education provides for the training of the soul of the child as well as his intellect; and of course from the teaching they receive in the doctrines of Holy Faith our Catholic youth will draw their greatest inspiration. But there is another kind of inspiration which they need, and which they are not given, not, at any rate, systematically and effectively; and that is the inspiration of biography—biography carefully selected, taught according to program, and read with a distinct purpose.

Of course, our children do read some biography, or have it read to them—haphazard, without plan or point. That is, however, a poor way of "teaching" biography. For biography, I believe, should be actually taught. Moreover, though biographical books are read, in class or out, are they always the books we need? Biographies, yes; but the biography that will bear fruit of reading and study among adolescents is not always the biography that is on the shelf of the school library.

What is the object of biography, considered in relation to school children? To furnish them incentives to achievement, and to encourage them in the face of obstacles and

adversity; to give them ideals, and to show how others have lived up to those ideals. But too often, the biographies available for school use deal with the later lives of great men—the story of their achievements after they have become great. Their youth is scarcely touched upon. What is needed is texts that will reveal the boy life of these great men—or the girl life of great women; for we are not to forget the girls;—biographies that show the foundations on which greatness is based. In the case of Lincoln, we have some such biographies; and it can safely be said, in consequence, that thousands of men and women have been encouraged and inspired by the knowledge of what Lincoln underwent as a lad when he was carving the corner stone of his greatness. But we cannot give our children all Lincoln.

Youths of adolescent age—boys especially—are hero worshippers. They are more susceptible than mature men to the influence of others, and never at any other period of life are they so delicately attuned to the finger-touch of greatness and the great. The way in which a boy will give himself up to the worship of one hero or another at this age—and the manner in which he will switch in his allegiance from the one to the other, as his tastes and ideas change—is almost pathetic. Surely we are dealing with fine and plastic material when we are molding and shaping the spirit of adolescent youth! Why not then give them real inspiration and real heroes, and give them these in a manner carefully designed to bear fruit in the future? Why not really teach them biography, instead of letting them pick at it haphazard and by chance? Why not induct them, by system and forethought, into the study of the life stories of the great, directing them, quizzing them, drawing them out, leading them on, showing them how to extract the best out of biography and how to find in it encouragement in the time of failure and inspiration to go on and on? Could any better preparatory course be imagined than a simple well-planned course in biography in "preparing children for life?"

Biography as a side issue is sometimes just so much time wasted. If a thing is worth doing, it is worth doing right. In the English course, or in History, we touch more or less on biography. But here we are forced, by the exigencies of the case, to study rather the achievements of these men as finished writers or statesmen, and not as private men winning their way to success through the common difficulties and over the common obstacles of everyday life. So far as inspirational effect goes, that is, inspiration toward greatness, little is accomplished in this manner. What is needed is a purposeful study of biography.

Great men can be made the companions of our youth through the study of biography. "As one lamp lights another, nor grows less, so nobleness enkindleth nobleness." It is when a boy meets another boy and sees him surmounting difficulties and achieving greatness that he says to himself "I too can do great things." But this inspiration to great things should not be suffered to be merely a momentary and a passing thing. It should be made a definite purposeful thing. And it can be so made only through the systematic study of biography—a study which is just as important as mathematics or manual training, geography or stenography, if our men of the future are to have ideals and know how to stick to them.

FREE FOR YOUR SCHOOL—EMBLEM OF VICTORY

Every teacher in the United States should be interested in the announcement of the Greenfield Art Association on page 257 of this magazine. They present an original patriotic Emblem of Victory which they are offering to place in schools on terms within the reach of every class. An illustration of this Emblem of Victory is shown in the advertisement. It should be a permanent possession of every American school. The device is arranged to accommodate twelve splendid interchangeable war hero pictures, which are included with the Emblem. Belonging to the shield and projecting from the top of it in a semi-circle are the national colors and the flags of our allies, England, Belgian, France and Italy. All five flags are silk with gilt spears. The Emblem of Victory measures four feet from top to bottom, consisting of an artistic special wood shield in brilliant national colors, surrounded by the stars and stripes, typifying the original thirteen colonies. Surmounting this handsome shield is the fighting American Eagle in mache, completely finished in gilt. A unique feature of the Emblem is the special device in connection with the shield by which, in a moment's time, you can remove the picture of President Wilson and display any one of the eleven other war heroes mentioned in the advertisement of the Greenfield Art Association. The device is one which will serve admirably in teaching patriotism and attracting attention to the great leaders when teaching subjects of the war and current history. A plan is offered by which teachers may secure this new feature for school decoration without cash payment.



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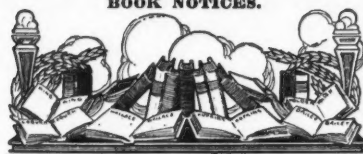
All teachers should try the U. S. Government examinations soon to be held throughout the entire country. The positions to be filled pay from \$1,100 to \$1,800; have short hours and annual vacations, with full pay.

Those interested should write immediately to Franklin Institute, Dept. Y. 240, Rochester, N. Y., for schedule showing all examination dates and places and large descriptive book, showing the positions open and giving many sample examination questions, which will be sent free of charge.

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BOOK NOTICES.



Daily Lessons in English. By Caroline Griffin. Cloth, 222 pp. Educational Publishing Co., Boston, Chicago, New York. Price, 50 cents.

Designed for the use of first, second, third and fourth year pupils, this language book includes oral and written exercises calculated to appeal to children. Subjects that they are interested in such as nature work, fable or folk stories, fairy tales, games, memory gems, current events, historical characters, letter writing, etc., are all used as the basis of English work.

A New Spelling Book. By Georgia Alexander, Supervising Principal in the Indianapolis Public Schools. Cloth, 208 pp. Longmans, Green and Co., Chicago, New York. Grades, 3, 4, 5, 28 cents; 6, 7, 8, 30 cents; 7, 8, and adv., 32 cents; 3, 8, 36 cents.

This speller is designed for the use of grades 7, 8 and advanced. It includes besides the carefully graded lists of words, such features as: A table of diacritical marks, word analysis, dictionary lessons, model letter and business forms and extracts from the pages of leading magazines and the writings of well known authors.

Lippincott's Home Manuals. A New Manual. Home and Community Hygiene. By Jean Broadhurst, Ph.D. 118 illustrations. \$2.00 net. J. B. Lippincott Company, Publishers, Philadelphia and London.

This is a text book of personal and public health designed for nurses, teachers, social workers and mothers. It covers the whole field of disease prevention and health conservation in an elementary but authoritative way. Among the topics treated of are: food, milk, water, air and ventilation; cleanliness (in sewerage and refuse disposal), how disease is carried; our defenses against disease, when it attacks, how to treat it; how to make a health fortress of the home, of the school, of the library, church and other meeting places; how to protect and care for babies; how to attain vigorous old age; how to defeat that terrible plague of civilized life, tuberculosis; how to protect the working man and woman from accident and disease; how to keep the mind well; what military hygiene aims to do; why the city is safer than the country for human life and how to improve rural hygiene; the value of vital statistics, and health education as a universal prescription that is destined to save human life in the future from the dangers now threatening it on every hand. Finally, why the Health Board in city and state is the citizen's best friend, to be aided in every way possible.

Handbook of Chemistry and Physics. Sixth Edition. By Charles D. Hodgman, E.S., and Melville F. Coolbaugh, M.A. Cloth, 478 pp. Price, \$2.00. The Chemical Rubber Company, Cleveland, Ohio.

This is a small but comprehensive manual of reference on chemical and physical topics compiled by the authors from the most recent and authoritative sources.

The material presented includes: "Antidotes of Poisons," "Treatments for Burns and Scalds," "Mathematical Tables," "Wire Tables," "General Chemical Tables," "Hygrometric and Barometric Tables," chapters on "Properties of Matter," on "Heat," "Sound," "Light," "Electricity" and "Magnetism," "Definitions and Formulae," "Laboratory Arts" and "Recipes," "Apparatus Lists," a "Bibliography and Problems."

An Introduction to High School Teaching. By Stephen Sheldon Colvin, Professor of Educational Psychology, Brown University. Cloth, 461 pp. Price, \$1.60. The Mac Millan Company, New York.

The avowed purpose of this book

is to give practical help to those young men and young women in our colleges and universities who are soon to enter upon the work of high school teachers. The topics treated have been chosen with this end in view and include chapters on: "The Nature and Scope of Standard Education," "The High School Pupil," "The High School Teacher," "Discipline in the High School, Indirect Control, Direct Control, The Function of Punishment, Eliminating Waste in the Class Room," "The Methods of the Class Period," "The Question as a Method of Instruction," "The Lesson Plan" and "Supervised Study."

An Introduction to Special School Work. By Marion F. Bridle, L.L.A., Asst. Sup't. of Special Schools, Birmingham. Cloth, 238 pp. Longmans, Green and Co., New York, London.

The suggestions here offered to teachers of mentally defectives are developed from ideas gathered by the author while visiting hundreds of special schools mainly in Germany and in the Eastern United States. The purpose of the little volume is to help teachers make their charges more useful, more self-respecting and happier.

How this may be accomplished is outlined in chapters on: "The Place of Mentally Defectives in the General Scheme of Education," "Meaning of Good Discipline," "Preparatory Class," "Sense Training," "Reading," "Oral Lessons," "Number Work," "Physical Training," "Junior Manual Training," "Vocational Training," and "School Organization."

A War Catechism. Paper covered, 10 cents; stiff covered, 15 cents. By W. W. Earnest, Champaign, Illinois.

This enlarged and revised edition of the author's War Catechism is most timely. It contains questions and answers on such phases of the present World War as: "Our Country's Part in It" and "Our Duties as Citizens." Taken all in all, this little book is admirable in the succinctness with which it sums up the war situation.

The Course in Science. Vol. V. Francis W. Parker School Year Book. 168 pp., 64 illustrations. Francis W. Parker School, Chicago.

This issue of the Year Book presents the science work as taught in the Francis W. Parker School, throughout both the elementary and high school grades. It represents a distinct step towards a new and improved school curriculum, and is the result of a number of years of independent, experimental, and developmental work on the part of many members of the faculty.

School Plays. Samuel French, New York, publishes the following six plays which retail at 25 cents each: "The Girls Over Here," by Marie Doran; "The Liberty Thief Girls," by Jean Crandall; "For Freedom," by Marie Doran; "Hooverizing Internationally," by Rebecca P. Abrahamson; "The Man Without a Country," by Elizabeth McFadden and Agnes Crimmins; "Colette of The Red Cross," by Margaret C. Getchell.

Insect Adventures. By J. Henri Fabre. Retold for Young People by Louise Seymour Hasbrouck. Illustrated by Elias Goldberg. Cloth, 287 pp. \$1.00 postpaid.

This publication is designed as a supplementary reader in elementary grades to correlate with nature study. It contains some of the best selections from the long series of "Souvenirs Entomologiques" which Jean Henri Fabre, a French school teacher and scientist, has contributed to the cause of science.

The Corona Readers. First Reader. Cloth, 160 pp. Price, 36 cents. Ginn and Company, Boston, New York, Chicago.

The Corona Readers are the result of the collaboration of three editors: Dr. Maurice Francis Egan, Brother Leo, F. S. C. and James S. Fassett, all of whom need no introduction to our readers. The first of the Corona Series of Readers is beautifully illustrated by religious pictures, the work of the world's greatest painters and cannot but appeal to children.

The Church School of Citizenship. By Allan Hoben. Cloth, 177 pp. \$1.00 net. The University of Chicago Press, Chicago, Ill.

This contribution to the series of books on "Principles and Methods of Religious Education" is presented in a popular style so as to be available for Sunday school teachers and church workers. It is designed to meet as far as possible all the problems that arise in the conduct of the educational work of the church along civic lines, whether for children or for adults.

Catholic Art and Architecture. By John Theodore Comes, Renshaw Building, Pittsburgh, Pennsylvania. Price fifty cents, post free.

This is a lecture which has been given at various Catholic theological seminaries and is now by special request presented in pamphlet form. Beautifully illustrated throughout, the principles of art and architecture here enunciated are of interest not only to theological students and to the clergy but to all lovers of the good, the true and the beautiful.

College of Mount Saint Vincent. By Marion J. Brunow. A New Edition by Anna C. Browne. Cloth, 205 pp. Price, P. J. Kenedy and Sons, New York. Price, \$1.00.

This is a chronicle of seventy years in the history of a famous convent school, The College of Saint Vincent-on-Hudson. It is a story revealing the undaunted spirit of the valiant Daughters of Elizabeth Seton in surmounting the difficulties incident to pioneer work in the cause of Catholic education.

From that day in 1847, when Bishop Hughes of New York consecrated the humble foundation of their great work at One Hundred Ninth Street and Fifth Avenue, New York City, a spot now included within the limits of Central Park, through the years following His Grace's laying in 1857 of the corner stone of the present Academy buildings, on the Penthill Estate of fifty-five acres of ground, beautifully situated on "The Hudson River," some fifteen miles from New York City, this spirit of consecration to their work has ever been manifested by The Sisters of Charity. How it won for them the confidence and co-operation of not only the arch-bishops of New York but of the community at large, is told in detail in this interesting narrative of convent school life.

Stories from a Mouse Hole. By Ruth D. Dyer. Illustrated by Alice Bolam Preston. Cloth, 144 pages. List price, 55 cents, net. Little, Brown & Co., Boston.

This is not a work that will enlarge the knowledge of natural history. It will interest young children, stimulating their imagination and instilling love of animals. The pictures, which are in colors, are cleverly designed.

Patriotic Selections for Supplementary Reading. Edited by Edwin Dubois Shurter, Professor of Public Speaking in the University of Texas. Cloth, 177 pages. Price, \$1.00. Lloyd Adams Noble, New York.

Here is a compilation of prose and poetry, very largely from contemporaneous sources, intended primarily for use as readings and declamations by children in the schools. The compiler says of his selections: "They have been gathered at a time when the world was at war. They often speak of war, but oftener of love of country. They will therefore not only serve today as an incentive to patriotism for a brotherhood of arms, but also tomorrow for the brotherhood of peace that must issue from the great world war."

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The New American Citizen; the Essentials of Civics and Economics. By Charles F. Dole. Cloth, illustrated, 396 pages. Price, \$1.00. D. C. Heath & Co., New York.

This is a book in which inspiration as well as information will be found by intelligent readers between the ages of sixteen and sixty. It not only supplies the many facts regarding the government of the United States, but discusses the ethics of good citizenship and surveys comprehensively the principles of political economy and sociology. Charles Nordhoff wrote a volume of the same sort which was of value in helping young Americans to understand the duties of citizenship some forty years ago. Mr. Dole goes over broader ground, realizing the position of the United States as a main factor in the political progress of the world. "We are coming to see," he says, "as never before, the unity of all human relations." Without over praise it may be said that he has undertaken a responsible task and performed it in a creditable manner. The book contains no "purple patches," but is written simply throughout.

Methods for Elementary and Secondary Schools. By E. L. Kemp, Sc.D., Litt. D., Principal of East Stroudsburg State Normal School. Cloth, 311 pages. Price, \$1.25. J. B. Lippincott Company, Philadelphia.

Dr. Kemp's book is Vol. XIII. of Lippincott's Educational Series, edited by Dr. Martin G. Brumbaugh, formerly superintendent of the public schools of Philadelphia. In his introduction the author explains that his book has been written with special reference to the needs of young people who are preparing to teach and teachers who have entered the profession with no special training for it. The chapter on reading is a notable exposition of modern method in an important branch of instruction.

An Introduction to General Geography. By Alec A. Golding, B.Sc., Senior Assistant Master, Marlborough Grammar School. Cloth, 222 pages. Copiously illustrated. Cambridge University Press.

In his preface the author says his book "is intended to be used by boys who not only work practical exercises, but also get full explanations from a teacher giving oral lessons." Essentially the book is a skeleton, a summary, a syllabus—not in any sense a text-book which would be of use to pupils in American schools. It is conceived from a mature standpoint, and does not present its subjects in a manner that would permit them to be readily grasped by young students. A background of knowledge is required for its ready appreciation. In this country the book would be more valuable to teachers than to pupils. Teachers might derive from it ideas as to summarizing their courses on geography.

A Book of Short Stories, Selected and Edited, With Notes. By Blanche Colton Williams, Ph.D., Associate Professor of English in Hunter College, New York City. Cloth, 290 pages; illustrated. \$1.00. D. Appleton & Co., New York.

This interesting collection has been selected with excellent judgment. The stories, thirteen in number, are varied in subject and treatment, and by acknowledged masters of the art of short story writing, American, English and French. Each is accompanied by a brief biography of its author, with titles of other noteworthy stories by his hand and also references to stories by other writers illustrating different handling of a similar theme. The notes will be helpful to students of style, construction, character analysis and other subjects connected with short story writing. The little volume will appeal to high school teachers of English. One of the stories, remarkable for its artistic style as well as for its sympathetic humanity, is by Elizabeth Jordan, who was born in Milwaukee and educated at the Convent of Notre Dame in this city. It is entitled, "The Comforter."

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HUMOR OF THE SCHOOL ROOM.

Giving Himself Away.

The little daughter of the hostess looked long and inquiringly at the guest who she was told was a very learned man and a professor. During a lull in the conversation she spoke up:

"What do you do in college, please sir?"

"I am professor, my dear," was the reply. "I impart my knowledge to the students."

"Then if you keep on that way," she said soberly, "pretty soon you won't know anything yourself, will you?"

Somewhat Mixed.

An English school boy, being asked in an examination to write an account of the Parable of the Good Samaritan, replied as follows: "A man went down from Jerusalem to Jerriker and fell among thorns, which sprang up and choked him; whereupon he gave two pins to the host to set him on his hone mule and he passed by on the other side."

Saddest of All.

A Boston school teacher had read Whittier's "Maud Muller" to her pupils, and at the close of the reading spoke of the sorrowful significance of the words "It might have been." She asked the boys and girls if they could think of any four sadder words. One alert youngster of a dozen years held up his hand and said: "I know two sadder words." "What are they?" asked the teacher. "Please remit."

Johnny's Weakness.

John Willie was a bright little lad, but he never could learn grammar. This was a cause of much distress to his Uncle Frank, who was keen on correct speaking.

One day Uncle Frank met John Willie in the street and asked him if he was going to the school treat the following week.

"No, I ain't going," replied the lad glibly.

"Oh, John Willie!" protested his uncle. "You shouldn't say, 'I ain't going'; you must say 'I am not going'." And, thinking to teach the little fellow some grammar slyly, he went on: "You are not going. We are not going. He is not going. They are not going. Now, can you say all that, John Willie?"

"Course I can!" scoffed John Willie. "There ain't nobody going!"

Safety First.

The grammar-school principal went from room to room explaining what to do in case of fire. The pupils listened with respectful attention until he came to his final instruction, then smiles and giggles disturbed the principal's serenity.

"Above all things," he said, "if your clothing catches fire, remain cool."

A Natural Conclusion.

The school teacher put to her class a number of questions touching the history of the cities mentioned in the Bible.

"What happened in Babylon?" was the first query.

"It fell," said one boy.

"And what became of Nineveh?"

"It was destroyed."

"And what of Tyre?"

"Punctured!"

Proper Precaution.

The professor of elocution was instructing an ambitious young man in the art of public speaking.

"When you have finished your lecture," he said, "bow gracefully, and leave the platform on tiptoe."

"Why on tip-toe?" queried the ambitious young man.

"So as not to wake the audience," replied the professor. —Epworth Herald.

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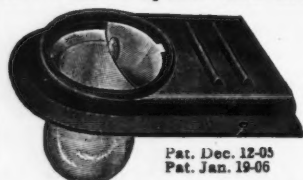
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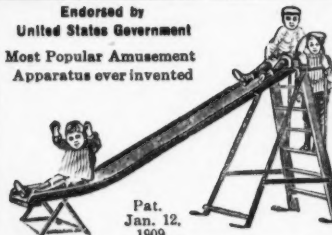
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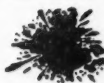
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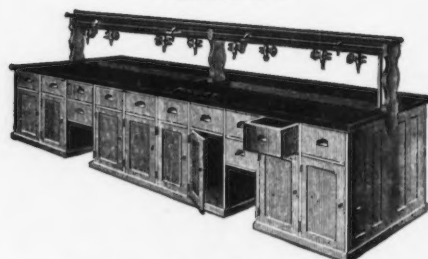


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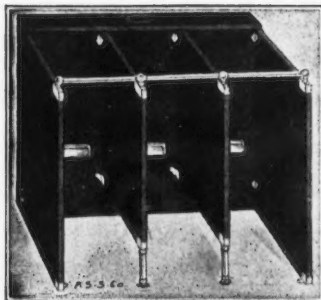
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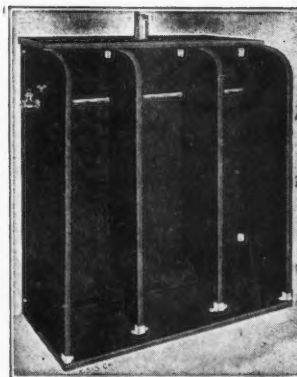
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